THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editor: FRANK RAWLINSON

Editorial Board

Dr. IDA BELLE LEWIS *Chairman*

MR. E. E. BARNETT
Rev. T. C. BROWN
Mr. F. L. CHANG
Mr. L. T. CHEN
Dr. DONALD T. C. FAN
Miss MARGARET FRAME
DR. R. Y. LO
Rev. E. C. LOBENSTINE
Mr. C. H. LOWE
Mr. GILBERT McINTOSH
Dr. C. S. MIAO
Rev. RONALD REES
Miss CORA TENG
Miss JANE WARD
Mr. Y. T. WU

Corresponding Editors

Mrs. H. S. ANDERSON
Dr. I. GENAEHR
Rev. D. W. LYON, D.D.
Rev. G. H. McNEUR
Rev. E. ROWLANDS

VOL. LXIII JUNE, 1932 NO. 6

Christians and the Sino-Japanese Struggle.

EDITORIAL

Japanese Christians and the Shanghai "War"

Several times in recent issues we have referred to the visit of a delegation of Christians from Japan—four Japanese and five missionaries—to Shanghai. This was the outcome of a suggestion by a Chinese Christian. While in Shanghai (March 12 to 19, 1932), the delegation was entertained by the local Y.M.C.A. A report of this visit, was written* by one of the delegation, Mr. Akira Ebizawa, Secretary of the National Christian Council of Japan. In this Mr. Ebizawa gives his impressions of their experience. From these we quote freely. They came, he says, to "find an opportunity of getting in touch with Chinese Christian leaders if possible. We hoped, at least, to remove any misunderstanding in our fellowship in Christ. We sought, also, to establish fellowship with the resident missionaries for cooperation and reconciliation."

The Tragic War System

In their visits to the battlefields they were able to form a "pretty fair idea of the incident." "We did not intend to make any judgement about the rights or wrongs; but we found little difference as to the facts, though the interpretation of the facts differed. No one could deny the tragedy of the modern war system after looking over the devastated area....and seeing the thousands of victims of both nations"......"It was really uplifting that there was shown on all occasions the desire on both sides by all means to restore and re-establish fellowship between the two nations." "I tried," on one

**The Japan Christian Quarterly*, April, 1932, page 177.

occasion, "to express our deepest sympathy for the tragedy, how that we felt our responsibility before God and were convinced that until the Prince of Peace stands between the two countries the Kingdom of God in the Orient will not come." "We should, (therefore), strive to join hands in a fellowship centering in Christ, for we are bound together by ties that nothing can break."

Chinese Christian Attitude

"I cannot help but admire the Christian attitude of our Chinese brethren and rejoice in the thought that Christ is really living in their hearts"....."We (the delegation) are convinced anew that Christians, and perhaps only Christians, can serve as a medium in such a delicate situation as the present, so as to bring about mutual understanding between different nationalities."....."The fundamental reason that led to this tragedy, quite contrary to the expectation of both nations, is obvious. It is that neighboring brother nations which should have been friendly with each other have been, on the contrary, fostering hatred and hostility in mutual distrust and lack of respect and understanding."

Christian Opportunity

"There are two ways of remedying the situation. First, our primary duty as Christians is to push forward and Christianize the two countries so that the principles of love and good-will may govern the whole of each nation; second, to work, in united efforts with the Christians in other lands, for the disarmament of all the nations."...."Great as are the economic losses....the loss of human lives cannot be reckoned in money, while the spiritual loss in the deeply scarred hearts of those concerned is so enormous that it will require years to restore. Herein is the Christian opportunity."

Christian Cooperation

Mr. Ebizawa concludes by suggesting that facilities for dealing with International Affairs in the Far East be set up in Shanghai. 1. A branch office or permanent commission of the League of Nations. 2. An international Christian agency to make surveys and give proper spiritual and religious guidance. 3. A Japanese Christian Commission, with international reputation, to stay for some time in Shanghai to influence the Japanese residents, and get in touch with the leaders of the different nationalities. 4. A special effort to improve and reform the educational policy of both nations so as to foster friendship. In addition, he suggests, the exchange of fraternal delegations or lecturers, and frequent conferences of different classes of both nations.

Christianizing Political Life

This report accords with our Editorial in the *Chinese Recorder*, May, 1932, on "Japanese and Chinese Christians." Not all it suggests is new. What it says, however, shows, as we said, that while the bonds between these two contingents of Christians are badly strained they are not severed. This report encourages us in our belief that the Christians in both countries could unite on a statement of their Christian conviction that would enable them to furnish guidance where now they hesitate or just follow the crowd and so fail to wield influence. For these neighboring groups of Christians thus to declare

their united conviction against the war system and work on some such program as outlined above would enable them to influence the political and economic struggle between their peoples which has now become so terribly acute. This means, of course, an effort to make religious conviction count in political controversies. The political upheaval, it is apparent, has upset the religious life of these Christians. The two interests cannot be separated. Christians should, therefore, attempt to guide this political situation along lines that express their spiritual life, help it move forward, and enlarge its influence.

Sino-Japanese Christian Effort

Educational policy in both countries is, as Mr. Ebizawa points out, in need of reform. Their youth should start out with knowing the best of each other. The atrocities that have marked this "war," as they mark all wars, do not represent the best personalities in either country. Both need an educational policy that will foster in them the real international spirit. This has suffered a setback. But it is far from defunct. Of Japan, it has recently been said, "Internationalism is confused with cosmopolitanism, and is supposed to be closely allied with treason."* That chauvinistic idea exists elsewhere. It is one of the notions that a truly enlightened educational policy should aim to eliminate. Christians in both countries can and should attempt to promote this reform of their educational policies. Together, too, they should uphold the hands of the League of Nations. They should stand for those moral and rational factors in settling disputes which the League is trying to bring to bear upon their mutual problems. The League has not yet found how to gear this new machinery easily and quickly into the political machines of the peoples it seeks to serve. "Yet we should remember," as a thoughtful Christian internationalist recently remarked, "that the same human mind which has worked out the intricate machinery of the League up to date will yet succeed in inventing more efficient machinery to do satisfactorily the things which so far it seems often only to have blundered with." This means, of course, that eventually the League, or a more efficient successor, will find out how to intervene in such economic and political disputes with moral and rational forces. We are dead set against militaristic intervention in all cases. But we heartily support rational and moral international intervention in the affairs of particular nations.

Christian Foresight Essential

Christians in both countries have protested against what has recently happened. But protests are not enough. They are hindsights. For that reason they largely fail. What is needed is Christian foresight to study such economic and political conflicts in advance and thus furnish guidance which will enable Christians and their countrymen to avoid tumbling into the pit of such a devastating catastrophe. For Japanese and Chinese Christians to express a common conviction and maintain a united program to this end, would enhance the unity

*See *Christian Education in Japan*, 1932, page 21.

of their faith, bring to the forefront their common humanity and needs and vitalize their souls by calling forth their spiritual reserves in combat against a great human danger. Among other problems they should study together this question, "What are the *economic necessities* of China in this struggle!" That aspect of the situation is usually overlooked. They should remember, too, that the provocations which start the militarists thundering down the warpath are never onesided. Other questions are clamoring for a Christian answer. "What shall we depend on to secure political justice? What can we do to redeem our peoples from the fear that breeds war as offal breeds maggots?" Christianity in Japan and China finds itself under the microscope of torturing realization! Can it prove itself able to help in such situations as this? That is the challenge of the hour to the Christian forces in both Japan and China. To attempt to meet it together would develop them into a force to fight together against evil and for the good.

TO THE JUNIOR MISSIONARIES

The Vision Realistic

Some missions used to have a rule that junior missionaries should keep quiet on mission problems until their first impressions were, so to speak, well-baked. Your first vivid thinkings often became, in consequence, crusty. Happily we have been able, during recent months, to capture in articles some of these early impressions. These we have read with keen interest. With one exception they reveal that what you have experienced and noted is different from what you anticipated. They show also that your impressions vary with your previous understanding of China, the conditions of your particular field and your own ideas of the Christian task. The one junior missionary who was, for instance, born and brought up under missionary surroundings in China was able to skip that period of inevitable adjustment, and sometimes disillusionment, which all but few of us pass through. Especially do we appreciate your frank facing of factualities. Yours is not the optimism born of turning the spiritual blind-spot upon disturbing facts. Neither do you show that pusillanimous pessimism born of the conclusion that the Christian purpose is unworkable because it does not get as far in individuals or programs as it might and should. Keep that realistic vision! It will help you find better ways of doing things. The challenge resulting therefrom will help break up the complacency with which some of us seniors live next to these same distressing realities! Your fresh vision serves to bring into sharp relief factualities that older missionaries, more deeply engrossed in routine and the pressure of long sustained efforts, sometimes fail to raise their eyes to see. The Christian Movement needs such realistic treatment. Diagnosis of the symptoms of insufficient spiritual vitality, such as you have noted, must precede any successful treatment thereof.

The Longer Perspective

Two unavoidable factors, however, influence your present thinking. First you arrived with heightened anticipations and, second, you have as yet a shortened perspective. The first is due to descriptions by those

who hold up alone the extraordinary individuals or aspects of the Church and overemphasize the desperately bad. Thus the ordinarily human aspects of your environment are often underemphasized by those through whose eyes you first see your field. Under such conditions it is easy to anticipate things as worse or better than they actually are. Furthermore, this foreshortened perspective makes it easy for you to concentrate on things as they are before you at the moment. Interestingly enough one of these junior missionary contributors lives at one extreme of China. The Editor received a letter from another missionary, at another extreme part of China, who said he also found conditions as described by his colleague. Undoubtedly, therefore, the disturbing factualities you describe are more general than some think. Seen at this short focus, however, the Church appears in many places to have halted; but seen through the longer perspective of a generation, though it clearly is sadly missing step, yet is it still moving slowly forward.

Gains for Losses

You have come upon the scene when old social institutions and earlier Christian approaches are disintegrating. National issues and social and economic upsets deflect interest from the Church. In many places the turnover of church membership is discouragingly large. There are wide gaps in the available Chinese Christian leadership at a time when opportunities and demands therefor are more clamant than ever. Social rebuilding through Christian effort moves very slowly compared with the rate at which the new Chinese realization of the need thereof grows. Nevertheless, seen against the background of a generation ago the Christian Movement is far ahead of where it was then. In spite of recent revolutionary upsets its membership has grown somewhat.* A considerable proportion of Chinese leadership has been deflected into non-church lines of service. It has thus become a leaven to stimulate the social lump. It is not all lost. Your predecessors, indeed, have sometimes known worse losses than you. For instance, Gützlaff, a pioneer missionary of the Netherlands' Missionary Society, in 1849-50 aroused, while at home, great enthusiasm and gained large support by his account of his Chinese workers and their successes as part of his early and pretentious scheme to evangelize China through the Chinese. During his absence, however, it was revealed that nearly all these Chinese workers were rank imposters and their glowing reports of baptisms, new stations and eager seekers fictitious.†

Cooperative Fellowship

In contrast the last thirty or so years have recorded the emergence of an educated and consecrated Chinese leadership which is making its power felt in education, medicine, church and social endeavor. Much of the planning for Christian effort and more of the responsibility has passed from the missionary to Chinese shoulders. This is not equally evident everywhere. This leadership, too, remains wofully inade-

*See *Chinese Recorder*, May, 1932, page 263.

†See The *Course of Christian Missions*, Carver, page 189.

quate. Many centers are still manned by Chinese workers who just go round and round. Nevertheless cooperative fellowship between these Chinese leaders and their missionary colleagues in social, agricultural, educational, and religious experimentation has grown even though intimacy between individuals is not as apparent as some of you anticipated. Improvement in this latter is needed. Teach us how to do it better. The capacity for intimate friendship varies like other capacities. Yet confidence between these two group of workers has grown and their ability for real team work become more apparent in spite of these human lapses. The roots of Christianity have gone deep into the heart of the Chinese even though, as some of you rightly observe, the shoots springing therefrom vary greatly in height, strength and fruitfulness.

Testing Outposts

All Christians in China are outposts in the campaign for a new worldwide brotherhood. Though still far below the heights they seek to scale those of the present day are on a level unattained by earlier Christian contingents. The problems on this higher level are more difficult and certainly more numerous than those of the lower one. No new method of Christian work or new social order has yet taken the place of those breaking down before your eyes, though the outlines of both are emerging. Your difficulties are heightened in complexity because you stand between these old ways and new possibilities. To meet this situation does not involve physical danger to the extent undergone by earlier missionaries, though there are places where physical risk is still high. Danger for you lies in the fact that you face the unknown, not as physical hardship, but as being compelled to discover new ways of carrying forward an old enterprise. Once, too, your predecessors came with authority enabling them to, at least, try out their own ideas. Now you have little such authority and must seek through cooperative thinking both ideas and plans to work them. To watch patiently others make mistakes is harder on the spirit than regreting your own. To help those around you think things through for themselves is harder than telling them what to do. The unknown eventualities arising in the minds and efforts of a church and a people striving to make their own place and way are, moreover, no less trying to the spirit than physical risks and discomforts. To meet this situation successfully calls for heroic determination.

Revealers of High Spirit

Ours, then, the high duty of revealing the spirit that tackles conditions even when they are gummed up with indeterminateness. Ours the task of gearing the individualistic message into a program of building up the whole of life. Ours to find and make known the "Gospel of the Abundant Life." We come to participate in the titanic struggle of a people striving to remake its own life. We are fellow-rebuilders! To the waging of that struggle ours to contribute the Christian spirit and faith with all their rich implications. What more or greater call can we ask?

---

*See page 363.

Religion as the Quest for New Values*

LEWIS S. C. SMYTHE

ONE of the most suggestive approaches to the co-ordination of the efforts of religion and science has been that of Dr. Henry Nelson Wieman[1] that these two fields of human life may cooperate in the search for the truth about the universe in order to lead mankind on to the best life. Religion, by providing a radical mystical experience, opens the way for new ideas and concepts. Science, by its elaborate and careful technique for testing ideas, provides a method for verification of new ideas. Thus religion can make science more creative and science can make religion more accurate. The two are thus mutually complementary.

In his description of the process of the universe Professor A. N. Whitehead[2] said he found a principle of concretion, that is, an ordering process of the universe which leads to the continual creation of individual, concrete existences. This process he called God. While this sounds too abstract, if you realize that every individual is a 'concretion,' then by creating and sustaining individuals, God may be said to be "interested" in the welfare of human beings. Following this lead and the developing trend of thought Wieman suggested that "God is precisely that object, whatsoever its nature may be, which will yield maximum security and abundance to all human living, when right adjustment is made."[3] This turned the age-long problem of God completely around. In stead of defining God and then trying to prove that He existed, as had been the practice, the religious man could be sure God existed but must enter upon a quest to find out His nature.

If religion is going to be the fruitful source of creative ideas and adjustments, Wieman felt that the religious man should have a method that would make a little more certain his results. In connection with a series of articles for home study entitled "Experiments in Personal Religion"[4] he suggested a number of ways of approaching the religious experience that he had found fruitful in his own religious experience.

Here we have a new approach to thought about religion and to the practice of religion. Instead of conceiving of religion as living

---

*Summary of a paper read before the Nanking Religious Discussion Club on November 20, 1931. This topic was suggested in connection with the discussion of religion that has been carried on by Professor A. N. Whitehead of Harvard University, Dr. John Dewey of Columbia University and Dr. Henry Nelson Wieman of the University of Chicago.

1 *Religious Experience and the Scientific Method*, Macmillan, 1927.

2 *Science and the Modern World*, (1925); *Religion in the Making*, (1926).

3 *Op. cit.*, p. 381.

4 Institute of Sacred Literature, University of Chicago, 1928.

in accordance with some certified plan of the universe, we have the opposite conception of religion which arises from the realization of the inadequacy of any plan, definition of God, of Jesus, of man, of ultimate good or of the way of attaining it. "Religion is man's acute awareness of the realm of unattained possibility and the behavior that results from this awareness."[5] Any religion is in danger of becoming a sham unless it involves critical, cautious, personal, experimental adjustments of one's whole life with a view to discovering how to live in harmony with the most sustaining behavior of the total environment. Religion differs from all other ways of dealing with value in that the field of its search is more inclusive and the experimental process by which it prosecutes the search is more radical. Thus its quest is broader and more radical than morality, philosophy, the arts, or the several sciences. These need an overarching total good which will integrate them all. Philosophy attempts this in theory, but religion attempts it as a way of living. As Wieman has stated elsewhere: "Religion is man's endeavor to deal with the most critical issue in the cosmic problem of how to live the best life."[6]

The search for the "best life" is a search for new values. We do not have space to compare the objective theory of value of Whitehead and the more subjective theory of Ralph Barton Perry,[7] but the point in which we are interested is that value in human experience always is some organic whole in which the experiencing individual plays some part and the surrounding environment also plays some art. Thus when a man breathes not only he but the atmosphere is operative in the process. The relationship between mankind and wheat is a value in which each helps to sustain the other. And by organic whole we mean one in which the parts sustain and enchance one another. According to Perry we may measure any value by its intensity, preference, and inclusiveness. To this Wieman has added integration. Thus any object has greatest value for human experience not only by the number of different parts which enter into it, but also that object which gives the greatest intimacy or integration of the organic whole which constitutes the value: that is, one which gives the greatest degree of mutual support and interdependence among the parts. John Dewey[8] has pointed out that there is a contrast in popular thought between abstractions that are considered values, and small things of daily life that are looked down upon as of no value. Consequently, we often fail to attain the abstract values because of our neglect of the immediate things of our environment. The value of small things depends on

---

5 Wieman, H. N. *The Wrestle* of *Religion with Truth*, (Macmillan 1927) p. 135.

6 Unpublished lectures at The University of Chicago, 1928.

7 *General Theory of Value;* Whitehead. *Religion in the Making*, p. 100.

8 *The Quest for Certainty*, (Minton Balch, 1929), pp. 256-265.

their integration in a life purpose, or a larger system of value. One very serious problem today is that life is not integrated and the assertion of abstractions as values against the concrete enjoyments merely widens the gulf. Thus religious people are to a large degree responsible for the "secularization" which some people fear so much.

But are values or the increase of value purely man-made? In support of the view that the universe outside of man also cooperates in the production of values we may advance the following considerations. There is a value-making process because we do experience values, although there may be other processes also. Value spontaneously springs up in nature whenever the right conditions are provided. For instance, given seed, soil, sunshine, moisture and air, and a beautiful flower—a new value—results. Given the right relationship between nations and a League of Nations results. That these new values are not purely the result of human effort is shown by the experimental, trial and error, process by which each is attained. Since all values are the result of a value-making process in which man cooperates as a part of the organic whole, that very value-making process becomes the greatest value of all. Therefore, the problem becomes, "What relations must be established with the total environment in order to release values?"

From the above it can readily be seen that the value-making process results in a continual emergence of the new. For instance, hydrogen and oxygen, two gases, when united by combustion produce an entirely new substance, water. So is the flower formed. By extending this process to include new species, new inventions, etc., Lloyd Morgan has described the process as "emergent evolution," that is, the emergence of something new. Our problem then becomes how to release, stimulate, facilitate, and integrate the highest possibilities for mankind.[9] We mean by possibility that which has not yet been actualized but of which the conditions of the actual makes realization possible. When that possibility becomes an actuality, it is a new value. It may simply be new for the individual. It may be a new doctrine or explanation of old experiences. Such have happened in human history and probably will happen again: for instance, Anselm's and Bushnell's restatements of the doctrine of the atonement, and the doctrine of the Trinity at Nicea. We may say they are the results of "the development of an original germ" but "development" or "evolution" are processes of bringing forth something *new*. This new value may be an increment of existing values. But entirely new insights are the main objective. At least we would leave the door open for such advances. We cannot be sure that those we have are final and best until we have explored all other possibilities.

Once we realize that there is the possibility of obtaining new insights in religion which make for better religious living then we begin the search for the "pearl of great price," for the lost son who

9 Hart, H. *The Technique of Social Progress*, (Holt, 1931), p. 15.

may typify a better human personality than has ever been known upon this earth. The search for truth about the universe, for the seemingly limitless possibilities for a better life, becomes a relentless, luring quest. If the scientist scours the earth for a new wheat seed, the heavens for a new star or element, the realms of thought for a new idea, should not the religious man also search desparately for a better life for mankind?

But does that mean we should make the new value or ideal our God? In present day religious thinking there are at least three positions regarding the relationship between the "ideal" and "God." One of the most prevalent views is that of the liberal theists who most commonly describe their position as the belief in a "Christlike God." For them the belief that God is adequately revealed in Christ seems to be the best answer. And as Dr. G. B. Smith pointed out, "There is something wonderfully appealing in this road to God. Jesus is so lovable, so trustworthy, so sympathetic with suffering and needy men, that a faith which makes him central exalts goodness as the supreme reality."[10] The tendency is to assert this ideal regardless of its possibility, that is, whether it agrees with other evidence about the universe or not. Just as Bishop McConnell says: "Whatever in the universe makes against such belief (i.e., in a Christlike God), I put to one side as something not yet understood. I trust the Christlikeness of God when appearances seem to be against him".[11] In an earlier statement Dr. Henry Sloane Coffin said: "I do not read God's character in cosmic happening;" but more recently he says "Jesus *defines* God, but he does not *confine* him, for God manifests himself in myriad forms and comes to us along countless paths."[12] But even those who make this qualifying statement, are prone to put so much emphasis upon the evidence of God's nature given in Jesus that they tend to neglect the evidence from other sources.

A second position regarding the relation of the ideal and God is that of the modern humanists. As Dr. E. S. Ames has very keenly indicated in his book, *Religion*, the humanists have denied the old supernatural and in turn made man into a supernatural in that they set man over against nature. Man and his desires then become the ultimate ideal and take the place of God in the orthodox religion, or the Christlike God of the liberals. There are two reactions among the humanists to this assumed separation of man and nature: one pessimistic and the other optimistic with regard to the possibility of man's achieving his desires in the world as it is. Joseph Wood Krutch, in his *Modern Temper*, represents the pessimistic branch. He thinks the cosmos is so completely unconcerned with man's welfare that there is no hope. Walter Lippman in his, *A Preface to*

10 *The Modern Quest for God*, Institute of Sacred Literature, University of Chicago, 1929, p. 11.

11 Henry P. Van Dusen, *Ventures in Belief*, (Scribners, 1930) p. 36.

12 *Ibid.*, p. 54.

Morals, has taken the optimistic, heroic attitude: As long as we are true to the ideal of a cleansed and mature personality we can look upon the universe "as comedy or high tragedy or just plain farce" and still "affirm that it is what it is, and that the wise man can enjoy it."[13] In other words, with man and his mature personality as our ideal we can be completely indifferent to the universe. This position is similar to that of the belief in a Christlike God in its disregard to the cosmos, but different in the place it finds its ideal, man instead of Christ. But both yearn toward the high ideal without trying to meet the conditions that must be met if anything effective is done to attain it. They both ignore the order which is God. This is probably more true of the humanist than of the former because the believer in a Christlike God is closer to orthodox Christian tradition with its emphasis upon the will of God in the ordering of the physical universe.

The third position is the one we are attempting to describe: a definite search for the possibilities of the value in the universe as we find it. Those who follow this approach to the problem think that to understand rightly the character of that reality on which we are dependent for the richest and noblest way of living is the most important knowledge that we can have. This idea of religion has been briefly described by John Dewey in his book, *The Quest for Certainty*.[14] He thinks that "an idealism of action that is devoted to creation of a future, instead of staking itself upon propositions about the past, is invincible." Instead of defending old positions, human effort could be used for the discovery of new possibilities of actual life. While it would not mean a worship of nature, it would mean a genuine appreciation of the part nature, including mankind, plays as the source of and condition of attainment of new values and ideals. Man would then realize his dependence upon nature or the universe, which dependence is of the essence of religion. But he would seek security amid change in adaptation to a changing world instead of certainty in attachment to the fixed. This idea was suggested by Lippman in practice but his ultimate theory was quite conventional. His description of high religion as it is lived in the political, the commercial, and the domestic orders of modern life is something very different from the meager religion of self-respect to which his theory reduces it. His religion as lived is better than his theory.

HOW DOES THE QUEST FOR NEW VALUES DIFFER FROM LOYALTY TO ESTABLISHED IDEALS?

Values and ideals have often been treated as one and the same thing. And our ideals are considered our most cherished values. A new ideal would be a new value. Loyalty to established ideals makes the ideal our idea of the *ideal*, that is, some human idea of a possible

---

13 P. 330 (Macmillan, 1929).

14 See pages 303-306.

good to be attained by human effort. This has been phrased religiously: "To be religious is to pursue the highest ideals," or for our discussion, "the highest values." But the quest for new values such as we are describing makes the ideal the highest possibilities in the situation: that which truly is a possible good to be attained by human effort. This is quite different from the first view. My idea of the attainable good is by no means identical with what truly is good and attainable. We are most susceptible to error when considering unattained goods which are strongly desired. Not only do these two conceptions differ in meaning, but also with regard to both the program of action specified and the nature of the fulfillment to be attained. Professor Wieman, who has carried forward the discussion of the type of religion under consideration in his book, *The Issues of Life*, very clearly indicates that "if we identify 'ideal' with our idea of the program and its fulfillment, then the ideal should never be made the supreme object of aspiration. If we identify 'ideal' with what truly is the highest fulfillment of life and the means to its attainment relative to existent conditions, however different these may be from our ideas of them, then the ideal should be supreme,"[15]—or rather the value-making process which produces that ideal future.

The difference in the program of action is: if we think our *idea* of the ideal is identical with the ideal, then we must coddle and defend our idea of the ideal. For those who believe that through Christ they find the ideal, defense of their idea of Christ and his infallibility becomes necessary. Any suggestion of going beyond Christ arouses intense resentment. The humanist must coddle and nurse along his mature personality. However, a mature personality is not developed by coddling but by devotion to something greater than his own personality. On the other hand if we understand by the ideal, not merely our ideas, but that which truly is the objective possible good to be sought, then the course of action becomes a vigorous search in which our ideas about the ideal serve as feelers but are continually subject to correction. Our idea about the ideal becomes the instrument that achieves. It is not the ideal. The ideal is that which truly is both good and attainable even when our ideas miss it. If we proceed with this conception of the ideal, we can make the ideal the object of our quest and our devotion because it is not identical with our idea of it. It is the highest possibility of value that can ever be actualized through anything which man can ever do. In this sense Jesus really points the way by showing how high a quality of life may be attained in the universe as it is.

The next step in clearing up the distinction between religion as a quest for new values and religion as loyalty to established ideals is to distinguish between what we mean by "ideal" and "God."

---

15 Page 158 (Abingdon Press, 1930). In this part of our discussion we are following very closely Wieman's argument on pages 157 to 178 and in his *Religious Experience and the Scientific Method*, pp. 267-276.

Ames in his earlier book, *Psychology of Religious Experience* (1910), identified the ideal with God, and from the actuality of the ideal in our minds, inferred the actuality of God. But if we cherish God as an ideal, that is no indication that He is also a sort of fact. This conception continues today in the defense of an idea of God on the basis that the universe will supply whatever man wants. To use an American slang expression: "It is not what you want but what you get that counts." There is a danger here that is not always seen by those who wish to avoid the criticism of science by saying that religion is based on a value-judgment instead of a factual judgment. And many men of science would only be too glad to see religionists take that point of view, then they would no longer interfere with science. But the God of religion would remain a value-judgment without any real existence.

It should be added that Ames does not hold this position today. In his *Religion* he espouses a different approach. The significance of his new approach has been summarized by Wieman: "What is God in his view? God is nature functioning in one of the many ways in which nature functions. It is nature functioning in that way which creates, sustains and magnifies human life, preeminently that kind of life called social. But this social life, Ames constantly reminds us, is more than human. The social process is cosmic in its range, complexity and power. In its cosmic vastness and fullness it is God. God is not a personality but he is personal, because this process includes human personality. God is characterized by love and beauty, order and reason, because the social process weaves all these into one single organic whole along with the physical and biological forms of existence."[16] This new position of Ames is in line with the approach we are trying to elucidate.

Another conception of the relation between the ideal and God is expressed in the statement of Pringle Pattison in his Idea of God: "The presence of the Ideal is the reality of God within us."[17] Then is the presence of errors, illusions, evil wishes and evil deeds also the reality of God within us? There is an urge within us which probably is God working in us. But our ideals are only our attempts to interpret this urge and consequently may be either true or false. Again he says, "In direct experience we are never at a loss to know what is high and what is lower, what is better and what is worse."[18] In this statement we have a common confusion between experience and knowledge, the living experience of God and the ideal. Experience may be real or unreal, but never true or false. Our interpretation of the experience comes under the categories of true of false. The God whom we experience may know the difference between high and lower, better and worse, but direct experience does

16 *The Christian*, June 13, 1929, p. 494. (Ames, E. S. *Religion*, Henry Holt, 1929).

17 P. 246.

18 P. 249.

not give us that knowledge. In religious experience, we experience that from which new ideals may be derived rather than the experience of the ideal themselves.[19]

With regard to how the quest for new values differs from loyalty to established ideals, we conclude: first, it considers the ideal to be a possible existence of greatest value which mankind may achieve rather than our idea of that possible existence; second, it distinguishes God from the ideal because He is the value-making process which makes possible the achievement of that future ideal existent state. Then the supreme function of religion at its best becomes "seeking and finding God, God being that order of existence and possibilities which includes the possibilities of greatest value and is therefore himself the greatest value."[20]

HOW SHALL THE QUEST FOR NEW VALUES BE CONDUCTED?

Religion is partly an appreciative discernment of a situation already integrated. It is joy in values and ideals already achieved. By meditation upon these and expressions of gratitude for them the intimacy of the relationship between the worshiper and God is increased. The responsiveness of the worshiper to his experience of God is increased. Confidence and courage for further achievement should result. We do not ignore this value but since it has been so much emphasized in the past, we are placing the emphasis on a no less important phase of religious living.

Religion is also a striving to escape from a disintegrated personality or situation. It is an attempt to work out our own salvation with fear and trembling. If religion has anything to contribute on this problem, it needs to have a clear method by which it can be transmitted from person to person so that all mankind may be saved rather than only a few avatars, geniuses or sages.

What method can religion use? In the past we have said pray and read the Bible. But if these methods are going to accomplish much more they will need to be improved. Recently it has been suggested that religion should use the method that has been so fruitful in other fields of solving problems, the scientific method.

In discussing the use of the scientific method in religion we need to distinguish the narrower meaning given it by Eddington, that is, the technique of the physical sciences and nothing else, from the more general meaning which includes that method, used in other sciences as well and outside the sciences, of observation, analysis, inference, and experiment.[21] Religion at present cannot use the technical

---

19 See, Wieman: *Religious Experience and the Scientific Method*, pp. 268,276; A. N. Whitehead: *Symbolism*.

20 Wieman, *The Issues of Life*, p. 169.

21 See, H. N. Wieman, "*How Do We Know*," *Christian Country*, May 27, 1931, p. 713.

scientific method because its material is too indefinite. But this is also true of other large phases of life. Dr. E. A. Burtt in his *Principles and Problems of Right Thinking* devotes a whole section to these phases of "extra-scientific fields." He proposes that the main difficulty with the use of right thinking in the field of ethics, legal thinking, historical explanation, metaphysics, art, and religion is that we are thinking about ends rather than means. In technical science an end is assumed, simply to understand how things happen, and then anything to be tested can be tested by how well it explains how the particular phenomena happen. But that does not mean we give up reflective thought about ends. Rather reflective determination of ends is primary and unavoidable. The problem is to reduce the realm of values to the beginnings of logical control. In any complete and crucial experiment in the field of ends, the entire balance of our life, in some cases the entire balance of the life of mankind on this planet, to which we commit ourselves by the decision we make, constitutes the experiment.[22] But just because we cannot immediately make one grand experiment that would solve all our problems, is no reason for giving up the method. No science to this day has been able to attempt such an experiment in its own realm. The problem is not to discard the general method of science but to refine its use in the field of religion. That is one of our biggest needs today. The continual development of better methods in science requires us to develop a better method in religion—or else give up the future to technical science.

What is the scientific method? Burtt describes the analysis of the process of thinking made by John Dewey as follows. The scientific method stresses the last four steps. (1) The occurrence of something which is felt as a perplexity. (2) Observation, designed to make clear precisely what the difficulty is. (3) Inference, coming to mind of suggested solutions of the difficulty. These come from memory and imagination. (4) Analysis, reasoning out, by the aid also of memory and imagination, what consequence are involved in the suggestions thus entertained, and evaluating the suggestions by their aid. This is the "if"—"then" stage in which hypotheses are formulated. Some problems are solved at this stage: theoretical problems which do not need to appeal to verification in terms of fact, but which are solved merely in terms of abstract relations deductively developed, such as the problems of pure mathematics. The Nicean and Medieval conception of God as a Perfect Being was solved in this way by merely deducing the characteristics of a Perfect Being. Some practical problems are solved at this stage. But other problems require, (5) experiment or further observation to test by empirical fact the suggested solutions in the light of their implications as thus developed.[23] For instance, if from the observation of the good that the universe does for man, we make the hypothesis that the universe is controlled by a God of love and then deduce the conclusion that in

22 Pp. 431-450.

23 Burtt, *op. cit.*, pp. 84-98.

such a world a good man would not be allowed to drown at sea, we can test that hypothesis by observing a large number of cases in which good men and bad men have put to sea and estimating whether the difference between the proportion of good men that have drowned is any lower (or higher) than those of bad men than would be expected by chance in the number of cases involved.

There are two critical points in this method for our consideration of its use in religion. The first is the third step, inference, or formulation of an hypothesis. This is the most difficult step and depends upon the type of mind a person has, his mental habits, and experience in the field. It is the place where genius counts most. The hypothesis does not always result directly from the data. With Tycho's data already recorded, Kepler made eighteen trials with epicycles based on the assumption of perfect circles before on his last trial he used the suggestion that the orbits of the planets are ellipses. In other words, if a new hypothesis is going to occur to the mind all biases and prejudices, such as Kepler's assumption of perfect circles, must be eliminated from the mind. As we shall see this is a function the religious experience can perform.

The other significant point for religious method in the process of thinking is the fifth step or experimentation. If Kepler had taken any of his first eighteen flashes of intuition as final, he would have been scoffed at today. The way in which the human mind works even in these more mechanical realms makes it a very serious mistake to take the first flash of intuition as a sure guide to truth. There is a great difference between the innovating experience and the method by which the interpretation of the experience is sought, tested and developed in all the great interests of human living. However, they are complementary. Science can help religion here.

PLACE OF RELIGIOUS EXPERIENCE IN A RELIGIOUS METHOD

What is the place of religious experience in a religious method? By religious experience we agree with Wieman that it is not "Any emotion aroused by a sacred object because of its sacredness" but the only kind of religious experience of value in discovering how to live the best life is that of "attaining or seeking some richer integration of life through meeting the requirements of the progressively integrating process of the world."[24] There are three important steps in the religious method.

1. *Quest* is the first step in the religious method. It consists of a preparation of the individual for better solving of the big and small problems of how to live the best life. Certain things are necessary before the mind is prepared to carry out the steps in solving a problem. Wieman points out that it is necessary to have the disposition of the total personality which will enable one to acknowledge the difficulty, view it comprehensively and disinterested-

24 Wieman: *Methods of Private Religious Living*, p. 187.

ly, in which one has fullest access to the resources of his own past experience, courage and honesty to follow through his logic, the enthusiasm to carry out the best suggestion in practical behavior, and the ability to establish those habits and mental attitudes which will enable him to handle the problems, largely in dealing with other persons, that arise in carrying out the resulting program of action.[25]

In his *Experiments in Personal Religion* Wieman worked out a description of the mystic experience of religion which he thinks if properly used will provide all the six requisites to clear thinking in problem solving in life. This mystic method involves facing the problematical situation without any formulated thought but in a state of receptivity and responsiveness. It is very similar to the experience we have all had of ideas that "pop into the mind" under a diversion, but more strikingly evident in the experience of Helmholtz, A. R. Wallace and Darwin and other inventors and discovers. Wieman claims that the method of worshipful problem solving is better than the diversion because the mind is not occupied by the diversion and the mind is directly under the stimulus of the problematical situation. The prerequisites in the practice of this method are: patience, since a new insight will not come every time, complete sincerity by one who is taking life seriously and struggling with ideas and resorts to this when old ideas are inadequate, a mind richly stored with the experiences of life or the field in which his problem lies, and his problem as well formulated as possible before he enters the mystic state. Thus it will be evident that this mystic state fits into the scientific method best at the stage of formulation of hypotheses but it can serve in all other steps except actual experimentation. It cannot *do* that, unless it is a problem of religious method! In his last book, *The Issues of Life*,[26] Wieman has given most clearly his outline of the six steps involved in "worshipful problem solving." These are to go apart and be alone in order; (1) to survey the activities of life in the perspective of their highest possibilities, (2) to expose the whole personality to the stimulus of sovereign loyalty, (3) to face some major problem of life in order to call up some solving suggestion, (4) to examine one's own habits and mental attitudes so as to reconstruct them for dealing with the difficulty and promote the highest good, (5) to state his need in a clear form, and (6) to repeat this statement until it is drilled into his mental processes so that it will continue to function at all times.

Some will point out that the sixth point is merely auto-suggestion and so it is. But it is auto-suggestion used where it belongs: to drive home an idea already attained. Auto-suggestion is worthless in the earlier part of the experience of worship when the idea has not yet been gained.

The kind of problem for which this method is adapted is one requiring some advance beyond the frontiers of human living, at

25 *The Issues of Life*, pp. 19-21.

26 Pp. 23-24.

least so far as concerns the individual. Hence, it is very essential in our quest for new values. It is peculiarly fitted for the problems of human relationships. But its greatest value is in seeking better adjustment with the most complex world process with which one can deal, God.

2. *Test.* The next big step in the method of religion is to test the new intuition arising in the religious experience and sift out all illusions. We cannot claim that the religious *experience* is infallible. The experience itself is neither true nor false. It may be either real or unreal. The idea, concept, or interpretation that results from the religious experience may be either true or false. The vividness, richness, and reality of that experience is no guarantee of the truth of the idea that results. Here is where many religious thinkers and mystics in the world's history have gone astray. Here is where the critical issue lies today.

The new intuition may be tested in two ways: first, by step four in the process of thinking, that is, logical analysis to see where the deductions that would result from the new idea lead and whether in past experience those deductions agree with the facts. But some new intuitions or ideas bring about deductions that do not agree with past facts. For instance, the theory of relativity or the idea that the life of love is best adapted to this universe. In such a case any testing calls for a second method, that is, experiment. Dewey[27] has suggested three outstanding characteristics of experiment which make it fit this situation: (1) "all experimentation involves *overt* doing"; (2) "experiment is not a random activity but is directed by ideas which have to meet the conditions set by the need of the problem" involved; and (3) as a result of the experiment "the *consequences* of directed operations form the objects that have the property of being *known*."

This idea of experiment has been so highly developed in the technical sciences in order to eliminate all but one factor that we forget that it has its roots in every day experiences. Give a person some object that he has never seen before. Is he content to just look at it on the table? No! He will pick it up, shake it, pull at parts of it, until he finds out all about it. That is, by *overt doing directed* toward finding out all the possible actions connected with this new object, he observes the *consequences* of each move. This information concerning the relation between each action done to the object and its results constitutes his knowledge about it.

How can this be applied in religion? We all claim that belief in Christ, in God or the Ten Commandments, etc., has some consequences in a man's actions. Then any one of these consequences can be tested if we take the time and trouble to do so. Religious education is carrying on many experiments in the effect religious life and training has on the morals of its pupils. Whether the present

27 *The Quest for Certainty*, pp. 86-7.

world order supports and favors the arbitrary use of force or the reliance upon peaceful means is being put to a very radical and crucial experiment in Manchuria. And it is a question that cannot be settled by reference to what happened in 1870 or 1914 because the situation today is very different. But, of course, the result now does not eliminate the possibility of a different result in the future. But by continual experimentation we can learn how to better bring about peaceful settlement of disputes—an objective of all world religions—and so make the ideal actual. Or we can test the adequacy of our statement of the objective and so improve the ideal.

This brings out another point in the experimental approach pointed out by Dewey.[28] It is tested by the consequences of these new operations and not by what existed prior to them. It is not tested by precedent. It looks forward and tests by new actions. Its motto is, "Try it!" Continual experimentation is necessary to succcessful adjustment to the universal process because conditions are always changing, thus making old goods obsolete and opening the way for new ones, and because the possibilities of value are presumably infinite and inexhaustible.

In such an approach ideals become directive hypotheses. Then it is evident that values as well as material things are subject to experimental testing. Take moral values for instance. As Dewey says, "a morality that frames its judgments of value on the basis of *consequences* must depend in a most intimate manner upon the conclusions of science. For the knowledge of the relations between changes which enable us to connect things as antecedents and consequences *is* science."[29]

3. *Apply.* The last big step in the method of religion is to apply the intuitions gained from religious experience and tested experimentally and found valid. This is the practical and constructive side of religion. The three phases of the religious method cannot be separated. Thus mysticism, experimental testing similar to science, and social service or social reconstruction are all parts of the method of religion. They all interact on each other and the best results are obtained where all three are used together or alternatively.

We will not develop the question of application because if steps one and two are well done, the application becomes easier. A good summary of the best methods known to date will be found in Professor Hornell Hart's new book, *The Technique of Social Progress*, part four, "The Technique of Creation."[30]

Conclusion. We have attempted:—(1) to explain the line of thought that led up to the point of view presented in this article; (2) to redefine the statement "religion as the quest for new values"

---

28 *Ibid.*, p. 167,810.

29 *Ibid.*, p. 274.

30 Pp. 511-678. See summary on pp. 673-678.

in which we saw that religion really becomes a search for and the achievement of right adjustment to the value-making process of the universe. When that is done increment of value and new values will result; (3) to show that such a conception of religion requires us to go beyond mere loyalty to established ideals to a venturous quest for new ideals which will serve as even better guides to the actual value-making process of the world upon which all human living is dependent, God; (4) to describe the method by which this religion can be conducted. We have found that method to include, first, a mystical experience in which old biases and conclusions are broken down and exposure is made to the raw experience of life in which is the God for which we are searching. From this mystical experience we hope to gain new insights into how better to understand God and his purpose for us. But in order to be sure it is not an individual fancy which is not supported by other facts in God's world, we use a second step, experimental testing of our new intuition against the facts of how it works in interaction with the actual universe. Then, third, we attempt to apply this new understanding of how to approach God so that all mankind may share in our discovery.

"High religion is the cultivation of an attitude which issues in the passionate search for the utmost possibilities of value which the present state of existence may yield,"[31] that is, a quest for new values.

——=o=——

Recent Developments in the China Inland Mission*

D. E. HOSTE.

HAD I not been expressly asked by your Committee to bring to your notice a few developments in our Mission, including the Forward Evangelistic Movement, at the present time, I should have shrunk from doing so. Not that I doubt the breadth and reality of your general sympathy with all kinds of efforts to make Christ known throughout this country. One feels, however, that our work as a Mission, in some respects, occupies only a secondary and auxiliary position in the Christian Movement throughout China. Nevertheless I venture to hope that this brief review may be of some interest to this audience. If it also draws out your prayers on our behalf, we shall be more thankful.

I propose to bring to your notice the following three parts of our work: first, the development of the autonomy of the churches; second, the Forward Evangelistic Movement, and third, the reopening of our school work.

Following upon the anti-foreign outburst of the years 1925 to 1927, and the evacuation by our foreign workers from the greater

31 *Wieman, The Issues of Life*, p. 252.

*An address delivered to the Shanghai Missionary Association, May 3, 1932.

part of our field in 1926, the opportunity was taken to hold conferences for the consideration of measures for the fuller development of the self-government and self-support of the Chinese churches. As a result, a comprehensive statement was prepared, embodying the collective views of our missionaries. This having been translated into Chinese, was presented to the Chinese Church leaders for their consideration. It received their substantial acceptance. The main points of the scheme included the complete turnover of the control of church affairs to the Chinese Church officers and church members, functioning in accordance with the ecclesiastical order prevailing in a given district; also self-support to be brought about by means of a graded scale for the annual taking over of increased financial responsibility by the churches. The following quotations from our official "Statement of Policy" will furnish further details regarding the carrying out of these arrangements:

"I. CHURCH ORGANIZATION.

"1. The oversight of all church matters should be handed over to the church concerned, including responsibility for: (a), the arrangements for public worship; (b), the reception, discipline and spiritual oversight of church members; (c), the conducting of baptisms, the Lord's Supper, as well as marriages and funerals; (d), the choice and appointment of church officers and workers; (e), and the administration of all funds used in connection with its work.

"2. It should be recognized that the appointment of missionaries to stations does not entitle them to any office in the Chinese Church. Care should, therefore, be exercised by missionaries to avoid assuming any office or any authority that would retard the progress of the Church in self-government and self-support.

II. CHINESE WORKERS.

"1. The large place given to voluntary and unpaid workers in the New Testament should be continually kept before the Church, it being the duty and privilege of all Christians to witness for Christ and engage in voluntary service as the natural expression of their faith in Him.

"2. All Chinese workers, wholly or partly supported by the Mission, for whom the Chinese Church is willing to assume responsibility on a gradually increasing scale to be agreed upon between the Church and the Mission, shall be transferred without undue delay from the Mission to the Chinese Church, which will be responsible for their appointment, oversight and discpline."

In order that the autonomy should be more real and effective, a number of our missionaries moved from the stations in which they had worked for years; in many instances occupying unevangelized centres. I am glad to say that during the succeeding years, much genuine progress has been made in carrying out these arrangements.

Previously there had, of course, been a varying, but in numerous instances, considerable measure of self-government and self-support throughout our districts. Our experience has shown that where these have, from the commencement, been given effect to, growth along such lines is far easier than in the case of organizations accustomed to much foreign supervision and foreign financial aid. Together with self-government, self-support has also been steadily developed; though, owing to adverse financial conditions due to famine or brigandage in many districts, progress has sometimes been slower than originally intended. In connection with self-government, in not a few instances good work has for many years been done and strong Christian influence been exerted by Chinese who, whilst continuing to support themselves, give their spare time, by life and witness, to spreading the Christian Faith in their own neighbourhood, their efforts being the spontaneous outcome of their own inward Christian life and devotion. At the same time, we are thankful for many good Chinese men and women, whose whole-time service has been of great value in the mission stations, and who in the past have been wholly or largely supported by foreign funds; some still being so. As already said, financial responsibility for this latter type of Chinese workers and the maintenance of organized work is now being transferred to the churches.

Workers who, by their Christian character, also by their zeal and success in winning others to Christ and in helping the faith of the Christians, give evidence of a call to the ministry, are trained for better and wider service, such training varying, in some instances, from a full seminary course to that of a Bible institute; or, in many cases, it takes the form of periodical periods of Bible instruction, devotional exercises forming a substantial part of the course. It is recognized that the great desideratum for service is a genuine experience of the power of Christ in the individual life and a concern for the spiritual welfare of others, which prompts their possessor to self-denying, persevering efforts; also some gift of preaching and of teaching others.

One drawback connected with the transference of the government of the churches to the Chinese is the increased difficulty in obtaining full and reliable statistics regarding the numbers of church members and enquirers, and also the amount subscribed for church and other objects. The total number baptized from the commencement in connection with the C.I.M. is in the neighburhood of 137,000, of whom about 75,000 are known to be in fellowship; in addition to whom it is estimated that there are about the same number of catechumens and interested persons. Last year the number baptised, so far as reported, was 5550. The number of ordained pastors is sixty-two. This relatively small number is largely due to the fact that in many of the churches, the oversight is exercised by a small group of elders. It is true to say, therefore, that a large body of men are fulfilling the duties of the pastoral office without full ordination. Of these latter, and also others who are assisting in active

work, there are over six hundred supported in part or whole by the Chinese churches, in addition to whom there are some 2,000 voluntary workers, giving part of their time either to helping in the work amongst the churches or in evangelization.

In reply to the question which naturally arises regarding the work of the missionaries in the light of these changes, it should be said that many of them continue to preach and teach in central and outstations at the invitation of either the pastor or governing elders. Others give themselves to evangelistic work in the many towns and villages surrounding existing mission stations, whilst some are required to assist in institutional work, itinerant Bible teaching and work amongst the young. A full answer, however, to the above question spontaneously introduces our Forward Evangelistic Movement as the second subject of this paper. On the one hand there were a certain number of missionaries available for evangelism; on the other there were numerous areas within the field, for which our Mission is regarded as responsible, still unevangelized. Following upon further prayer and thought by our China Council, in the light of this situation, a survey was made of our field, the unreached districts in each of the provinces occupied by us being carefully noted, and an estimate made of the workers required to evangelize it in the initial stage. Careful thought was also given to various facts bearing upon the subject, amongst them being the following considerations which seemed unfavourable to a large extension of foreign effort at the present time:

First, it was recognized that disturbed conditions and the uncertain outlook in many parts of the country raised the question as to the desirability of placing foreign missionaries in new and unreached neighbourhoods. Second, it was agreed that Chinese workers with the requisite training and also endued with the spirit of evangelism would be better qualified than foreigners are for the work in question. Third, it was recognized that the natural expansion of the Chinese churches would, in the long run, provide the best solution of the evangelistic problem throughout the whole country. On the other hand, it was realized, first, that notwithstanding adverse conditions and a certain amount of loss and danger to the missionaries, the carrying on of our work as a whole was proving practicable. Hence, that extension of it could be accomplished. With regard to the second consideration, we were forced to the conclusion that, generally speaking, the resources of the Chinese churches were fully taxed in providing workers and funds for their own maintenance and for expansion in their neighbourhood. At the same time, the cooperation of a certain number of Chinese workers in the Forward Movement was expected. It is difficult for those who have not travelled much in the interior to realize the vast extent of the provinces, and of the regions which are still practically untouched by Christian effort of any kind, beyond perhaps an occasional itineration by a colporteur or a missionary at intervals of years. Moreover, the prospect of the Chinese churches being able

to evangelize these regions was remote. We had, therefore, to face the question whether we were justified in a refusal to advance, which involved delay for a further indefinite time in bringing the Gospel to the unreached populations, numbering many millions, which were regarded as within our field.

In the light of the above circumstances and considerations, we finally decided that we ought to undertake this work, and with that object in view appeal to the home churches for two hundred young men and women to carry it out. As you probably know, this number have reached China, the last of them arriving early this year. During the past five or six months there have been fully sixty young men in our Training Home at Anking, the same number of young women being at Yangchow. During the previous year, some eighty came out, going into the interior in the spring of 1931. These figures do not include seventy-two new workers who have come out in connection with our Associate Missions.

That the carrying out of this enterprise is attended with some difficulty and calls for some care in its arrangements will be understood by you. For instance, the young workers will need, at first, to be with older missionaries in order to continue their study of the language and also gain knowledge and aptitude in life and work amongst the people. Subsequently they will require the help and sympathy of more experienced workers able to visit them in their new districts. From the commencement of our Mission it has been recognized that for the purposes of our work, a close, firsthand knowledge of the life, customs and point of view of the Chinese is of primary importance; also an adequate acquaintance with the written language and real efficiency in speaking and understanding it as spoken by the people. To this end, it is felt to be specially needful that young missionaries should, so far as possible, live in close touch with the Chinese. That this is attended with a good deal of trial and difficulty, calling for self-denial and perseverance, will be recognized by all acquainted with the subject. The thought is that we foreigners should, so far as we can, live amongst the Chinese, thus becoming imbued with their point of view and their way of life, rather than that they should be transplated into our environment, thus imbibing the western outlook at the expense of their own.

As already said, certain cities and districts were definitely marked by our China Council for future occupation, whilst information from the field has provided further guidance regarding needy areas. In illustration of this, I may say that six young men, one of them a doctor, are shortly leaving for Chinese Turkestan or Sinkiang, under the escort of Mr. G. W. Hunter, who has been here for a few months' change, after nearly twenty-five years without a break in that remote region. Owing to the activities of a large band of Moslem brigands in Eastern Sinkiang, the direct route through Kansu is closed. The party will, therefore, be travelling by the Siberian Railroad, nearly as far as Omsk, where they will change on to another line running directly south, after leaving which they will

have about three weeks' journey over land to Tihwafu, the capital of that great province. Whilst there is a large Chinese population in Sinkiang, there are also great numbers of Turks, as well as Qazaqs and others. We are also sending considerable reinforcements to the southwestern provinces of Yunnan and Kweichow, with a view to occupying new tribal areas later on. A few will also, we hope, be working amongst Tibetans and the Chiarung tribes on the Tibetan frontier. The remainder are being sent to the rest of the sixteen provinces occupied by us, though only four have been designated to Kiangsi, which, as you know, is for the most part under the control of the Communists.

Another important feature of our work during recent years has been the reopening of primary schools, the main object of which is the education of the children of church members and enquirers, outsiders being received as space may permit. In all these schools, instruction is being given in the Holy Scriptures and Christian Truth as part of the curriculum. We have been thankful for the sympathetic attitude shown in numerous instances by the local Chinese authorities and also for the fact that a considerable number of non-Christians are glad to send their children to these schools in view of their comparative efficiency and good moral tone. We have also two middle schools, conducted on the same principles. The fact that our schools are not registered of course precludes those attending them from the recognition and higher educational and other advantages open to others. Whilst recognizing the value of secular education in itself, we do not feel able, as a Mission, to divert to it either workers or funds from the fulfilment of the vocation given us and the special object for which funds have been entrusted to us by Christian people in western countries: namely, the propagation and establishing of the Christian faith in the interior. The number of these schools is considerably over three hundred. Many of them are quite small, the total number of pupils being 9244 these with those in Sunday Schools, 12531, make in all 21,775. Whilst not indifferent to the disabilities incurred by the children of Christians through attendance at unregistered schools, we are encouraged by remembering that in the history of Christianity in western and other lands there have, in the past, again and again been instances of men and women who, for conscience sake, have suffered not only negative disabilities, but active persecution. It is probable that there are some in this audience whose ancestors went through that experience, even to the extent of having to leave their native land. In a well-known passage, the Apostle Paul refers to the sufferings and losses which had come to him for conscience sake as turning out for the furtherance of the Gospel. That experience has been repeated many times in many lands since then. It may indeed be doubted whether Christianity ever attains its fullest strength and development in any other way.

Confessions of a Junior Missionary

W. O. WILLIAMS, JR.

BY way of introduction I might say that I have been in China for two and one half years, have been engaged in educational work in a city not far from Shanghai, am inclined to be critical and to test the value of an institution or enterprise in social terms—by the way in which it influences social life for the development of human personality. All of my observations on the Missionary Movement are colored by the above facts.

I must confess first of all to some disappointments or disillusionments. Many times in America I chafed at the indifference and lack of spiritual vitality on the part of church members. I eagerly looked forward to work in China for there I thought I would find a church enthusiastic and active. From contacts with returned missionaries and from missionary literature I had filled my mind with pictures of A, who becoming a Christian, went out in the power of his new life and soon led many of his friends to Jesus; of B who transformed his community; of C, who becoming a Christian in the face of family opposition, had found the deepest spiritual reality; of D who had sacrificed his all for the Master. Certainly, I thought, if the missionary's life is filled with such experiences it must be wonderful; if a church is composed of such people, it must be on fire.

Possibly there are churches where such experiences are *common* and where a spiritual fire burns in the lives of *large numbers* of its members. For my part I have not found them. Rather the picture my experience in China gives me is one of indifference and low spiritual vitality within the Church. Possibly I am expecting interest in Christianity to express itself in China according to the patterns of the West, and have tried to examine my standards on this point, but the disappointment remains. Slow growth; absence of personal evangelism, even on the part of pastors; lack of lay leadership; lack of interest in Sunday Schools, prayer services, and such activities; and the necessity of a constant prodding by the few active ones to keep things going at all; the negligible response of the church of my acquaintance to the Five Year Movement—such conditions speak to me in no uncertain language. My shock would not have been so severe had I not been fed on such stories as I first described. I know inspiring events are taking place—I have had such experiences, myself—but I was led to believe that they were normal, everyday occurrences.

Allied to my first disappointment is the second, the lack of dynamic Chinese leadership. I do not mean that such leaders do not exist, but merely that their number is too small. The educational work of the Church and the Y.M.C.A. do not come in for this criticism. I have also met through conferences and in other ways Chinese leaders such as I had dreamed of. There are notable leaders within my own church. However, what I hear on every hand within my church is, "We can not expect to make advances until we have

dynamic, responsible, trained leaders." And the idea in everyone's mind is that we do not have them. If this condition is confined to my own denomination, then I apologize to all the others. In our local Sunday School, I am Superintendent of a Department because there is no Chinese to take the place. I have been determined to make it a Chinese department, but in spite of my best efforts, there are twice as many foreign teachers as Chinese. In working to secure leaders for discussion groups on the campus, there is the same result. Always there are many who are willing to come one time and make a talk, but those who are willing to undertake a definite responsibility for a class are very few. Those whom I approach are all busy people who are making a Christian contribution through their daily work. I agree with them that they have here their first responsibility, but I wonder what will happen to the Church if fine people like these do not take an active part in its work.

In the third place, I feel keenly the handicap under which missionaries must work due to differences in nationality, language, and general cultural backround. I have many friends among my Chinese associates, but I cannot say that I have one with whom I am really *intimate*. As I think over the list of missionaries whom I know, I find some who are more successful in this respect, but I am not inclined to view my case as unusual. There are many cases of friendliness and neighborliness, but heart-to-heart friendship seems rare and elusive. How keenly I have felt the handicap of being a foreigner when dealing with national issues! Instead of being able to sound a prophet's call with a clear, "This is what China should do," I feel I can only point out the issues involved and make clear how I have acted towards war on the part of my own country. There have been student troubles. When someone was selected to work with students on important issues it was always a Chinese teacher. As one said to me, "Try to keep out of difficult situations. If I, a Chinese, take a stand and become unpopular, the matter is still one between students and faculty; if you, a foreigner, follow such a course, an entirely new issue is injected into the situation." A flood of refugees from the Shanghai fighting area arrived on our campus. Under similar conditions in America, I would have been out among the refugees, trying to render direct help in every possible way. As it was, I found there was little I could do; committee work, giving money, working at a distance. The actual contacts of helpfuness were made by Chinese. In addition there is the whole field of protectionism and imperialism to which we are related. Whether this stigma is deserved or not, it exists, and as such cuts us off from opportunities for service.

I have further regretted that the Church in China does not have more definite policies of social and economic reconstruction. I realize that there has been notable work in social service and that the industrial missions have made quite a contribution; further that this same weakness may be found in the policies of the Church Universal. However, the fact remains that many young people in

China are asking how they can build a new society, and so far, it seems the Church's answer leaves them unenthusiastic. The impression I have received from speakers and articles on the Five Year Movement is that the social teachings of the Church deal with individual morality, the family, and education. Of course, these points are important; more, they are basic, but they are insufficient to meet the needs of a complex, inter-related social order in which the economic aspect has such great importance. There is evidence that certain bodies, for example, the Committee of the N.C.C. on Christianizing Industrial Relations, various groups working on rural reconstruction programs, and others are sensitive to these needs and are working to meet them, and herein lies cause for hope.

Between those things which disappoint and those which encourage, I must insert a question which seems to me to go into the very heart of the Missionary Movement. I frequently find myself troubled about the economic standard of living of missionaries. In my own home and in the homes of my acquaintances, we are living on a scale far above that of all except a small proportion of the people we are trying to serve. Some things have been given up, but life here lacks but few of the comforts and luxuries I had been accustomed to in America. I am trying to challenge students to sacrificial living. At the same time, I know that many of the most self-seeking would be content if they knew they could receive the salary I receive and have the home that I have. I am wondering how we can teach sacrifice under such conditions, and yet it is not at all clear that I should live on a lower economic scale.

It is a pleasure to turn to the other side of the picture. Whenever I have times of questioning the value of the work of the Christian forces in China I always end up by thinking of some of the Chinese Christians of my acquaintance. In the way that I can see the Christ spirit working in them, revealing itself in the beauty of their characters, I find an answer that tends to offset many of the disappointments I have already mentioned. Of course, I realize that splendid personalities were developed in China before Christianity came, and I know many fine men who would give Christianity little or no credit for their development. However, there are added qualities in the lives of the Christians of whom I am thinking that I believe can safely be attributed to Christian influence. These cases, multiplied by the thousands, give us a Christian community that is a mighty force for righteousness within the nation. I was drawn to China by the idea that in this time of flux, any force for good might so influence the direction of development that it would bring a multiplied harvest in the current of the future. My stay in China has strengthened this belief, and I am convinced that this force for good is to be found in the strong, sacrificing lives of these Christian people. The statement that character is the hope of a nation is trite, yet I come back to it as to a rock, for here I see the place of the Missionary Movement in China.

Being in educational work, I am naturally prejudiced in its favor. Raising the general level through mass and primary education and training for leadership and responsibility through the middle schools and colleges—all under Christian influences—are fundamental contributions to social life. On the streets I see pitiful creatures, suffering from cold or hunger, and I want to do something for them then and there, yet as I think over the matter I see that the truest way to help them is to put myself into my students, trying to show them the nature of social and religious life and trying to fire them with a spirit which will lead them to work for social betterment, even at the cost of personal sacrifice.

I have been most favorably impressed by the interdenominational cooperation and fellowship I have observed. There may be cases of disharmony and overlapping, but I have seen no evidence of any in the city in which I am located. I have attended local meetings and larger conferences in which there has been a fine fellowship on religious matters with no sense of denominational differences. The present efforts on a united hymn book may be cited as one illustration of this spirit.

I am firmly convinced of the great contribution and possibilities of the missionary enterprise in the field of international understanding and brotherhood. Wherever the missionary and the Chinese come together, there is created a small international situation. These contacts, made on the basis of mutual respect and cooperation, have the power to develop like attitudes towards the nations concerned and constitute a force for world friendship. In all aspects of the mission movement there is a reciprocal force or contribution, but it is especially marked in this field as will be noted later.

Much might be said for the social service rendered by the Church. Contributions to recreation, health and sanitation, provisions for the poor and the insane, the care and training of the blind, flood, famine, war, and other forms of disaster relief, and numerous crusades against social evils all stand as classic and much needed contributions. The beginnings that have been made in helping the peoples' livelihood such as new methods in farming, new varieties of seed, live stock, and poultry, and new methods of home industry—combined with other efforts at social reconstruction all have great promise and point to a most vital part that the Church can play in the everyday life of the people.

I have been impressed on the one hand by the lack of widespread knowledge of religious education in the Church, and on the other hand by the increasing emphasis given this aspect of our work and by the commendable efforts that are being made to train leaders, to experiment on methods, and to work out suitable materials for the Chinese Church. If much has been done by the Church without

these newer helps, there is the promise of great things to come when religious education principles shall be regularly and skillfully applied in all its work.

One of the greatest functions of the missionary enterprise lies in its effect upon the thought and habit patterns of the nation. I think it is safe to say that every Chinese has been influenced by Confucianism whether he calls himself a follower of the great sage or not. This system has become so interwoven into the life of the people that one meets it on every hand and is molded unconsciously. Christianity's contribution to Chinese life in this respect is difficult to measure and is subject to debate, but there is no doubt in my mind that its influence has been felt in varying degrees in all phases of Chinese life. One need only mention democracy, status of women, social service, education, health, opium, to start a train of thought that will make clear the nature of this contribution. Many people who call themselves non-or anti-Christian bear, to some extent, the mark of Christianity upon them. Herein lies one of our greatest challenges—to seek to influence public opinion and to mold the mores of China in the direction of the spirit of Jesus. If this process takes place, even though the number of professing Christians in small, their influence will be beyond compute.

Most of this discussion has been written from the standpoint of the influence of the Missionary Movement on China. This for me is only one side of the picture. I think no missionary can live in China without a new appreciation of gentleness, politeness, devotion to parents and family, beauty, simplicity in living, the essential unity of mankind, and numerous other values. The Chinese point of view helps the missionary to get outside of his national ways of thinking and to see events and issues through the eyes of others. One becomes aware of the relativity of many of one's own national standards and customs and recognizes the universality of other values: certainly it is easier to see the unchristian aspects of western civilization. There is in addition the stimulus to the Church in the West. The people in the home churches have their interest and knowledge of international affairs quickened by their representatives in foreign lands. The missionary enterprise stands as possibly the greatest medium for the interpretation of the East to the West. A part of this interpretation demands that the Church of the West work to set its own house in order as a prerequisite to the full acceptance of Christianity abroad. Giving of time and money is demanded for an unselfish cause, with great benefits to the giver. Visitors from abroad have made notable contributions of knowledge and inspiration to churches, colleges, and other agencies of the West. Finally, there comes to all a new conception of the Kingdom of God in which all men are seen joined together in one great enterprise for the doing of God's will throughout all the earth.

The Gospel of the Abundant Life

NETTIE MABELLE SENGER.

IS the message of Christ adequate for chaotic China? Do the Communists after all have the solution for China's ills? Where is the strong appeal of Communism over and above the appeal of Christianity? Are we misrepresenting Christ? Why the weak and seeming unjointedness of the Christian Message? These and many other such questions ramble through my mind. Have I a message for China that will appeal? If so what is it and where did I get it? Let us together face the problem and arrive at a conclusion.

The present struggle is between Communism and Christianity. Communists are ready to suffer and die for their cause. They are making headway. They are thinking and planning in terms of human welfare. They are working for a better social order. They are making their program appeal to people because it is meeting their present needs. What about us evangelists? We, who have access to all the riches of heaven, ought to be thinking on these same lines and thinking still further.

We must formulate a plan to remake the social order and then carry out this plan. We *can* and *must* help suffering rural Chinese. Their very needs rise up as a challenge to us to meet them and to do it more adequately than the Communists are doing. The very strength of the Communists is a challenge to us to get closer to our source of power and show Christ as the real and only adequate friend of China, and work as we never worked before. The Christian forces must be able to out-think, out-work, out-live, and out-die the Communists if they would be worthy representatives of the Christ. Our message must reach down into the hard life Chinese now live and lift up to them the abundant life Christ speaks of if they are really to want it. They can never live so near the starving point and live the abundant life Christ wants them to live. The Communists are trying to meet this need that is so evident. Yet they can never do it, and neither can we with our present methods and policies.

While the people need a more adequate livelihood yet they must not get better economics without a deep spiritual experience in religion; for it would only mean that the last state would be worse than the first. These two, economics and religion, must lock arms and proceed together. We evangelists must take note of China's need and in Christ's strength meet it. We must bring Christ into China's social order.

Just as soon as we decide on such a program we will meet problems so numerous they will rise up as a stone wall before us to hinder any progress. Out of my own little experience in working such a program I feel it means giving one's very life blood; and you just keep on giving, for there is no leaving your project if you hope to succeed. It is literally shaking the valley of dead bones together and bringing them sinew to sinew. It is literally lay-ing

oneself across the body of the dead and breathing life and warmth into the cold frame. You carry on when everyone forsakes you and are sure you are doing a foolish thing in which there can be no success and no future. You carry on till life comes; till they see your new economic adventure succeeding, then they leap for joy and shout in their new hope of a better life that is coming into their midst.

I will tell you a little of the experiment for a new social order that we are working in Chin Chou, Shansi. We are only starting, and since a gigantic adventure moves slowly, and develops inch by inch, we are yet many years from its completion. We believe China's hope and salvation is to come through the home which should give great and useful personalities to society and the government. We believe no country can rise higher than its women of whom the mothers are the greatest. We believe evangelists should lend every effort to make better homes. We believe every woman should have some useful, practical handicraft to help in the home economics. Her interests must be enlisted for training her children and helping her husband. She must live and work in the spirit of Christ if she is to be a success. No woman can be the best home maker without being a Christian.

The handicraft we are introducing is the weaving of wool cloth. Equipment and material are all local. I have been interested in knitting, using locally made yarns, for about ten years, but never thought of weaving cloth till it was suggested by Grover Clark. He urged us to do it. Since I had no way to decline I started the project he suggested and found a bigger stone wall rise before me than I had anticipated. But once I start a thing I would rather die than turn back. All my people dropped out one by one, saying it could never be done. My cook was the only one who stayed by and did as I asked because he had no other way to please me. We had crude equipment and no one knew how to use it. People from far and near were praising us for our success before we had any. We could not retrace our steps. J. B. Tayler of the National Christian Council was a great encouragement and a "dumping ground" for all our troubles. He took them up one by one and started us on a solution. By the time we actually put out good saleable wool cloth I was so tired I was deaf to all words either of praise or blame.

As we said above a better economics for the home must not preceed a spiritual religion and better homes,—hence we are organizing a school unique in its program. We know of no other like it. We have half-day hand work in spinning, weaving, and knitting; and a half day of study. Our half day of study has only such branches as are needed by the mother to make her a new and intelligent citizen and a Christian home maker. Our work comes under four general heads;—useful general knowledge starting with the farmer's Thousand Character Primers, keeping accounts for the home on the Abacus, child training, using new beginners' books we are putting out, and later Chinese text books such as Ti Tzu Kuei, and last and most important religion as the central thought and energy about which all

of life swings and works. We have a hygiene lecture once a week and one lecture on general subjects each Sunday eve showing how all of life is in one's religion. We have a small class of higher primary graduates and provide subjects suitable for them along these lines.

Our theory is that in four years the people can learn enough to revise their home and be able to carry on an industry. There will be work in advance of the four years but we expect to start them out in four years. We may change for we have only started; because everything that seems fixed now has been changed already numberless times in these two years of experience; but we do need a theory to break or use. It is immeasurably harder to work out than one realizes at first. Mothers with children are welcomed. We want them to learn child training by training their own children according to fundamental principles. These children have classes, play with teachers and without, and have a little work. They have their own play house with their own things in it. Our plans will not be fully worked out for a number of years yet. We are starting and believe we are going in the right direction. If we can work out our program the women can be a very helpful factor in creating better home economics. They can at best read but little, and we are giving only such literary teaching as will be useful at once working for the new social order we believe should come which keeps the mother in the home, and yet lets her have a large part in all activities. She needs to be a live and useful factor in the home and the recognized school courses do not seem to fit her for this life. Neither do they fit her to be the mother living the abundant life Christ meant her to live. Her reading and industry must go together and not the one preceed the other. That means they both go very slow. But slow progress is sure progress. Much more I could say but this is enough to give you some idea of our experiment till we have had more experience.

The above gives us a concrete program with a definite goal very much connected with life which we believe is an adequate objective for evangelism. The spirit of this school is to reach out into the country round about. Through our class of higher primary graduates we hope to prepare our own teachers. They will have part of the year in school and part of the year out teaching branch schools. Some of our text books must be prepared. As we go thus inch by inch we hope to progress in our rebuilding of the social and economic life of this part of China. Only when the rural women have been through such a course of training as this does it seem fitting that they speak of the freedom or equality of the sexes. None are free except those who are spiritually free in Christ. Only those are learned who are able to cope with the economic, spiritual, and social problems at their very doors and help rebuild their community. They must have learned to think else our hopes are blasted. We must put them in an environment where they meet home problems and solve them under our direction, but thinking for themselves. To recite a lesson from a book means little to us. For them to be able

to think a new thought and get a new gleam of light on a present-day problem makes us want to shout for joy. Jesus says we are to raise the dead. I used to think that was not meant literally but now I believe it was. The dead minds must be brought to life and made able to function. No one is able to do this in an adequate way except the evangelist.

Homes must give society greater personalities grown in the atmosphere of Christ's love before China can be other than chaotic and weak.The above objective, we think, is worthy of the name of Christ, if carried through in His strength and in His spirit, with no departure from the goal which He sets for an abundant life which links the spiritual, social, and economic phases of life into one great whole as a symmetrical development of the *whole* self reaching out toward God its maker.

Another First Termer "Looks Around"

F. OLIN STOCKWELL.

IN a recent issue of the *Chinese Recorder** there appeared an article by a first termer. After two years in China, he presented his reactions to the missionary task. Because the writer of this article must have arrived in China about the same time that I did, and because his reactions are a bit more gloomy than mine, I feel impelled to add my testimony. Although I do not care to write anonymously, I trust that I may speak with no less candor.

Three years ago this spring we left our charge in a state in mid-western United States, made the round of friends and relatives and sailed for the Orient in midsummer. I will confess to all the novelty and glow that the new adventure presented. Raised in a home where the traditional missionary enthusiasm glowed at white heat, educated in a college that is famous for the number of its graduates in missionary service, married into a family that had seen more than a score of years of service in Korea, it is little wonder that I came to China with great enthusiasm. Now what of that enthusiasm after more than two years in China?

Hardly had we set foot on Chinese soil when I received a letter from a friend in Central China assuring me that I had made the mistake of my life in coming to China at this time. He described some of his disagreeable experiences with Communists and bandits in 1927 and closed by stating that he was going home never to come back. The same day I was welcomed by a veteran missionary with the doleful words, "Well, young man, you certainly have lots of courage to come out to China in a troubled time like this." A few days later the remark was passed at dinner that "all of the cream

*See, "A New Missionary Looks Around," March, 1932, page 150.

I

II

III

CHINA'S FAR WEST.

I. *Idol Shrine.*
II. *Lamas at Tsaokulao Lamasery.*
III. *Confucian Temple at Wenchun.*

Photos by Rev. T. Torrance.

I

II

III

CHINA'S FAR WEST

I. *Junction of Min and Heh-shui Rivers.*

II. *Chiang Christians at Tongmenwai.*

III. *Chiang Church at Tongmenwai.*

—Rev. T. Torrance in front of "Prophet's Chamber."

Photos by Rev. T. Torrance.

of the missionary force in China had gone back to the States," which was a back-handed way of remarking that I had come out to join the skim milk. One representative of the Church, visiting in China at that time, reported that he found the missionaries in South China pessimistic and that the farther north he went the more pessimistic they became. If that were true, I was glad that I had landed no farther north. Now, if you will pile on top of all of these discouraging remarks, those still more discouraging months of beginning language study when one is both deaf and dumb; that sight of human need on every side that wrings the heart and which one is helpless to alleviate; the realization that, in spite of all the reports of the progress of Christian Missions, the Church has hardly made an impress on the customs and habits of the great mass of the people—do this and you will know that whatever enthusiasm I have today is not the same naive, bubbling kind with which I came to China.

But call it what you will, I am glad to be here, and if I had the whole thing to do over again, I would come again without hesitation. Moreover, I would invite others to do likewise. Even though it convicts me of rank conservatism, I believe that there is still need for that ancient appeal, "Come over into Macedonia and help us."

First, I'm glad to be here because I like the crowd I'm working with, my fellow missionaries, both men and women. That doesn't mean that I like all of them equally well, nor that I'm blind to their faults. But they are a good group with whom to work. Fortunately we have no theological bickering and comparatively little of that petty jealousy and strife which arises in some mission groups and destroys the peace and happiness of all concerned. There is a fine spirit of mutual respect and helpfulness, as well as a whole-hearted devotion to the Christian cause that challenges me to do my best. A longer residence here and a greater intimacy with various members of the mission has increased rather than decreased my respect for them individually.

Second, I'm glad to be here because I like the Chinese people. At the end of my first year of language study, the Bishop ordered us to leave the port city and move to the country. This was done over the silent protest of all of the evangelistic missionaries who felt that banditry made living in the country too great a risk. So far these fears have not been justified, for we have experienced no trouble from the bandits though we have lived out in an open country village, protected only by the low walls of a mission compound and a small squad of soldiers half a mile away. In this country situation, we have come into much closer contact with the Chinese people, their joys and their sorrows, their problems and fears, their virtues and possibilities, than we could ever have done within the walls of the mission compound in the port city two days distant. Here we are in daily contact with the most wholesome group of the Chinese people, the study, self-reliant, industrious, and patient rural population. Here the great mass of people breaks up into individuals with

Photos by Rev. T. Torrance.

known names and surnames, living in definite life-situations strongly akin to those we knew in the United States. Here we find friends, the red-blood of life; and it is good.

Third, I'm glad to be here because my Chinese brethren make me feel that I'm needed. By this, I do not mean that they have made me feel that I'm indispensable. If they had done that, I would probably be more insufferably proud and impolite than I am now. I know and they know that the Kingdom of Heaven would still be possible if I had never come to China. But for any contribution that I'm able to make, however small it may be with my limited knowledge of the language and work, they are grateful. Our pastors lack a great deal in education and in vision of what may be done. The few who are educated recognize that the task is so tremendous that whatever help may be given, even though it be such bungling effort as a foreigner can make, is worth while. And perhaps there is also a sense of connection with the established Church in America that comes from the presence of a missionary here that strengthens our Chinese brethren in hours of discouragement. I trust that this may be so.

At any rate, I have not found that my work is limited to "repairing church roofs," keeping accounts, and raising foreign funds. This may be because my predecessor scattered enough new churches over the districts to make the repair of old ones unnecessary. It may be because the income from America has so decreased that pleading for special help has received little encouragement. But, whatever the reason, I have not found the "serving of tables" to be particularly irksome. There is some unpleasant routine in every task.

This does not mean that I'm satisfied with the present dependence of the Chinese Church in this section of China upon the generosity of the Church in America. In spite of the poverty, social unrest, banditry, and consequent high taxes, we must escape from this continued pauperizing of the evangelistic side of the Chinese Church. How it is to be done, I do not know. And however it is done, I hope that a change in the present plan will not cut me off from that fine group of "special givers" who demand frequent letters about the program of the work here in China and who give in return, not only money, but their prayers and interest which mean much more. This matter of letter writing, consuming perhaps a tenth of my time, has been more of a joy than a burden.

While I maintain that there is some need for what I can give here, aside from the raising of money or "repairing roofs," I ought to go on to explain that I do not insist upon visible results of my efforts every few days. Someone has said that "God does not pay every Saturday night." Fortunately for me, I served for five years in the pastorate before coming to China. Those five years in the pastorate effectively immunized me against discouragement at the slowness of the building of the Kingdom of God. When tempted to discouragement at the slowness with which character is transformed in China, I remember it is not a rapid process even in

America where literacy is much higher and the Christian background much more pronounced. Therefore, I am happy to settle down here in this part of Fukien, where the boundaries of work were marked out long before I arrived and where the dialect that I learn will make impossible the pushing out to the far frontier where the Gospel has never been preached. I am happy to work here that the thousands who have never heard the "good news" may hear, and those who have believed may grow in "grace and knowledge." I believe it's worth the candle!

Four, I'm glad to be in China because I believe in the future of the Church here. Perhaps it will not be the Church that we now know. But I believe that the "fellowship of believers," whatever form that may assume, will effectively influence and enrich the best that is in Chinese life, and will have no small part in creating a new and vigorous nation. And if I can help a bit to that end,—well, what more have I the right to ask?

——=o=——

A Senior Missionary "Looks Around"

KATE L. OGBORN.

IN a conversation with a member of the Fact Finding Commission a year ago, the purpose of the Commission was spoken of somewhat as follows: "There are large givers to mission work whose fortunes will soon be handed down to their sons. These younger men will want to know something of the fruit of mission work, whether it justifies their interest and investment, before they proceed to contribute from their large fortunes, as their fathers have done. Herein is one of the reasons for the work of this Commission whose investigation is financed by these men of fortune—Does it pay?"

The writer has only words of approval for the work of any specialist who can enter into the problem of gospelling the whole world, and can bring forward plans suited to the present needs of this task. It is quite possible that such findings would expose the weakness and inefficiency of older missionaries and their work, as viewed from present developments. To find it otherwise would, indeed, be very strange. Long discussions of these flaws, and how to mend them, would find no end of material out of which to build pros and cons. They might be useful. The chances are that they would do more harm than good.

All missionaries whose work covers from ten to fifty years, would be as ready as the "New Missionary,"* to point out weaknesses, and with much deeper regret because with much better understanding. Most of the points discussed by the "New Missionary" need

*See article, "A New Missionary Looks Around," *Chinese Recorder*, March 1932, page 150.

adjustment, and have been under careful investigation for years past, with the hope of reaching greater efficiency. Surely all senior workers would welcome any plans or policies which late arrivals, or Fact Finding Commissions, or any other individual or group could bring forward, provided only that they would work.

If changes were not needed it would be the surest possible, proof of the failure of mission work. No phase of human experience runs in grooves, least of all that which has to do with the development of a vast nation. For mission work has no meaner or lower goal than the saving and development of human kind, body, soul, mind and spirit, in the fulfillment of our Lord's very comprehensive prayer, "thy will be done on earth as it is done in heaven."

Also His announcement of His own program Luke 4:18.19, that of bringing help to all classes of human sufferers. His transference of this program to His followers at the time of His departure in the words—"teach them all things whatsoever I have said unto you," lays upon all Christian workers in whatsoever capacity, a challenge bounded only by the utmost need of God's human children. Well may the missionary of any age or length of experience exclaim: "Who is sufficient for these things?"

It is not, therefore, irrelevent, that a "New Missionary" should bristle with suggestions for improvement in method. As already indicated, *all* missionaries feel the tremendous pressure calling for methods adequate to meet the opportunity of the present hour. And who is not humbly asking for the wisdom and guidance to enable missionaries and their colleagues in the young churches, to "buy up the opportunities?" Outstanding leaders are not asking: "will it pay?" They *know* that bringing Christ to this nation, enshrining Him in the heart and home of this potentially great people, is the noblest task under heaven. They *know* also, that the day *will come* when Jesus will be crowned Lord of all, in China. They ask only how their contribution can be made of the highest possible use, welcoming the inevitable and much desired day when the decrease of foreign leadership will mean the increase of worthy Chinese leadership. They know that self-supporting and self-propagating churches must be the bulwark of the Church of Christ in China. How to do it is the question—one not to be answered without deep penetration into all pertinent factors.

One statement of the "New Missionary," however, seems to the writer to miss the point altogether, even as does also the purpose of the Fact Finding Commission as stated above. He says: "An early impression is that the kind of appeal which we have heard made, by missionaries on furlough, addressed to our heroic instincts, if we possess such, has lost the relevancy which it once possessed."

Granting that a change is needed in the "*kind* of an appeal" (for there can be but one valid reason for doing mission work, that found in *the challenge of the cross,*) the strength of the appeal can never wane, so long as we believe that "Jesus died for our sins, and not for ours only but for the sins of the whole world." So long as

there is human need, so long is the appeal relevant, and the preaching of the Gospel will always afford abundant opportunity for exercise of the heroic.

Jesus "poured out His soul unto death," because no lesser price would avail to reconcile us to God. It is not for us to ask, "does it pay?" Jesus thought it would pay, and ever since He paid the price of the world's redemption, the miracle of the cross has been the irresistable challenge to everyone who is willing with Jesus to "pour out his soul unto death."

"No angel in the sky
Can fully bear the sight,
But downward bends his burning eye
At mysteries so bright."

Never fear that there will not be abundant opportunity to bear the cross; even in the work of keeping buildings in order, one is reminded of the Carpenter of Nazereth.

Let the challenge of the cross ring out to the heroic young people who are seeking an heroic task. When one sits within sound of the cries of the starving multitude, who day in and day out beg for work that will provide the meagerest kind of a living, and the famine relief funds are exhausted, and there is no means of relief within reach, do we not long for the miracle of the five loaves and two fishes, adapted to supply continuous need, by the consecrated service of engineers and agriculturists, obeying the Master's command, "go teach"? Can there be a more acceptable means of demonstrating the love that brought Jesus among us in the likeness of man? Have not men and women seen in the discovery of means for prevention of disease, a call heroic enough to risk their lives, and often lost them, that they might minister not only in the healing, but also through the prevention of disease? The salvation which Jesus came to bring is able to meet every human need, and His ministers are called to make His grace available. When He sent out the seventy, this was his charge, "Heal the sick."

No method of mission work known to the writer affords better opportunity to press home the fullness of the gospel message than hospital work, and none calls for more self-effacing service.

The writer wishes to emphasize the call of the present hour, because in the minds of many there seems to be a doubt whether the command of the Saviour to "go" is surrounded with the halo which crowned it in earlier days. The challenge of the cross stands unchanged through the centuries, no matter how many changes of method may be called for by the developing church.

Rudyard Kipling says:

"There's no sense in going further, its the edge of cultivation."
So they said, and I believed it; broke my land and sowed my crop.
Till a voice as bad as Conscience, rang interminable changes
On one everlasting whisper day and night, repeated—so:
'Something hidden. Go and find it. Go and look behind the Ranges—
Something lost behind the Ranges. Lost. and waiting for you. Go!"

Bridge for Becoming Immortals

TRANSLATED BY D. C. GRAHAM

(*Concluded from Chinese Recorder, May, 1932, page 307*)

SPEECH OF THE TAOIST KUEI YIH CONCERNING THE EVALUATION OF LIFE

THE Seven Holy Ones received the command to prepare the incense altar; and to give there all kinds of instructions. We have not yet discussed (the subject of) lightly esteeming our own lives. Permit me to ascend the platform and to discuss this.

After ten thousand years and a thousand births, one becomes a human being. This comes about because in previous existences one's heart was righteous. We are now most fortunate in being born as Chinese. If we can cultivate (merit, Tao, etc.), then we can become immortals. There are some women who are very stupid. They regard life lightly. Their parents suffered all hardships in raising them. They (the parents) troubled their hearts much to provide clothing and food. They hoped that you would be filial and obedient, and that when they become old you would recompense their kindness. But you acted distressed before them, and you sought a method to go and swindle people. Some of you blame your parents for being severe in disposition. Some of you criticised the family of your husband for being poor. Some of you have quarreled because of altercations. Some, because they have been falsely accused and find it hard to clear themselves, either swallow opium or hang themselves, or try to drown themselves, in order to end their lives. When you have thrown away your own life, how can you do harm to others? It is in this way. Your parents will then be much grieved, and will weep, shedding tears, until their clothing becomes wet. They will be grieved for their children until they become sick. Is your heart hard enough to endure this? Some will go to law because of your death. The litigation will be drawn out until the family is impoverished. Such women are extremely sinful, and after death they cannot escape the city of the dead who died (needlessly).

There is a kind of men who do not restrain their anger, and lightly regard their own lives. They do not consider the fact that they should requite the grace of their own parents. For some small affair they disregard their lives. Either they are killed in a hard fight, or they swallow opium because of a quarrel, or because of a debt they are hard pressed and seek death, thus throwing away parents, wives, and children. Then their two parents, being without offspring, are much grieved. Their wives are remarried, and their children are taken away by others. The whole family vanishes, and is scattered, and each one has a hard time. They decided to do evil, and shortened their lives, and they themselves will enter the city of the dead who died needlessly (by suicide etc.). While their earthly lives are not completed, they daily wait in the city of those who died

needlessly. Their lives on earth must be completed before they can come out of the city. While their punishment there is being completed, brass snakes and iron dogs will swallow them, or will bite your flesh for a meal so that of your whole body only a few tendons are left. Every day you will be as though dying, but on the next day it will be experienced again. Those who hanged themselves on earth will likewise daily hang themselves. Their seven holes (nose, mouth, etc.) will emit blood, and their eyes will protrude. Such as used opium to take their own lives will grasp at their lungs and their hearts. The blood of murderers (also suicides who used a knife) will gush forth. They will cry out that it is painful. Those who have drowned themselves will constantly complain that it is cold. Their abdomens will swell like drums, and their hands and their feet will be stretched forth. All who sought to shorten their lives will daily experience the circumstances of their death. "When their punishment has been completed, King Nien will take them forth for judgement.

Why do you seek death as a means of injuring others? Those who have lost their lives because of perfect chastity and filial piety will immediately ascend to heaven. Aside from these are those who committed suicide, who are unfilial and do not protect their own bodies. Your parents nourished and protected you because they hoped that they would have somebody to depend upon when they were old. If you slaves of dogs die, it is unimportant, but it causes tears of your parents to flow. (King Nien) orders the demons quickly to beat such with the brass hammers and to have no mercy. They pull out tongues and intestines, and all kinds of afflictions are suffered. They are ground up, or sawn asunder, or the lazy muscles are pulled out.

These men and women who commit suicide say that when they die once all will be ended. But after death sufferings are increased ten fold, and in each (of the ten) courts of hades punishments will be suffered. They daily call pitifully for their lives to be saved, but the evil devils beat them unfeelingly. These are the ones who, when angry, could not restrain themselves, but used their own lives (by suicide) to injure others. If they committed suicide because they had bad debts, it is unavoidable that in the next existence they will change to animals. Women who injure their families (by suicide), in future existences will change to dogs that watch the doors of houses (watchdogs). I urge both men and women carefully to remember, and not to treat their lives as floating duckweed. You should gladly endure hardship on earth and not go into dark hades before your time. The greatest anger should be restrained. You must not injure your own body. You must not imitate stupid people by being melancholy. (Those who commit suicide) will forever be starving demons, and cannot be reborn as men.

Would that all who can read, when they have leisure, would read this discourse to other men and women, lest stupid people should shorten their lives. This will be of greater value than the worship-

ping of Buddhas or the reading of Sacred Books. From ancient times, Heaven has cared for those who did good, so that they were free from calamities and they enjoyed greater happiness and long life. For the secret virtues of the mouth, (in urging people to do right), capital is not needed. Take this instruction forth, and widely exhort people. If you awaken one person, and save one life, that is indeed a work of great merit. If one meets the demonical (邪),[24] and has been deceived, quickly take an iron gun and shoot a few times. When the demonical hears it, he will flee far away, so that he will not come secretly and deceive people.

THE DISCOURSE OF THE TAOIST YANG YIH

Quiet (or seclusion) and inaction are paradise. Striving like dragons or fighting like tigers produce their offspring and fountains (of evil, sorrow, etc.). I come leisurely and take a seat in the temple hall. If I am not an immortal, then who is?

Spring, summer, autumn, and winter, time passes rapidly. Man's life on earth is short. Reputation and wealth are like a net (from the sky) ensnaring people. Wine, adultery, wealth, and anger are like kings that hasten (the end of) life. Children are as though in a previous existence you were indebted to them (so that you ought to help them now). Pretty wives are like living U Sangs.[25]

Who of those born on earth can enjoy life a hundred years? When the life and the blood are dried up, one will die, as a moth after a light strikes against an oil jar (and is killed). You will go before King Nien to reckon accounts. There will be a difference between the two ways, good and evil. The righteous will go happily to the heavenly palace, where there are no sorrows or anxieties, and no calamities. The unrighteous will be punished by beating, and will suffer the hardships of hell one by one. After the cauldron of oil, there will be the sword mountain. Your tongue and your intestines will be pulled out. Even if you have sons and daughters on earth, they cannot see King Nien (閻王) in your behalf. Even if you have much money and silver, even if you have ten thousand granaries full of rice, even if you are a high official, and have been a prime minister, if you have not righteous merits, you will be helpless.

Today I will say to you some words that are true. If you have money, it is a good plan (to use it) to accumulate virtue. Early accumulate righteous merit for yourself. Then, in the future, when your life is ended, you will go to heaven (上天堂). Either aid the poor, or preach, or morning and evening read (aloud) the Sacred

24. The Chinese have a superstition against using the word demon, so that the word demonical (邪 or 邪鬼) is used instead. This is a widespread practice that has come down from ancient times. The conception is that of living, personal demons, but the impersonal term is used.

25. U Sang, the god who takes the soul to hades for judgement, causing death by thus separating soul and body.

Books, or buy (living) creatures so as to release life (releasing creatures that otherwise would have been killed or eaten), or print righteous books so as to exhort people everywhere.

Now, the people of this world have lost their consciences and each is as though he were in a dreamland. They do not use at all the laws of justice or of conscience. The kindness of their parents they cast into the eastern sea. They are not patient and yielding with their brothers. They contend as to length or shortness, and become aggravated at their parents. Fornication, gambling, and opium smoking destroy their characters. They harm others to benefit themselves, and blind their consciences. The evil they do is like a mountain. They anger the blue heaven until it sends the king of demons (魔王). He will repeatedly send down calamities from heaven. Even good people will be implicated with bad results. Take a good look, and teach them, and exhort them to have good dispositions, so that High Heaven will not send down calamities, and all will be thus benefited by the righteous.

After death there will be the reward of being exalted (ennobled). If you are not exalted as the god of the zodiacal star who rules the year, then you will be exalted to the position of city god. Your ancestors will ascend to heaven, and your posterity will long endure. Then it will be evident that my words are not false, and that good conduct is best.

There are some deluded people who do not think at all. If they have money, they only know how to buy farms. All their lives they are like hired people (very busy). They greatly fear that their children will not turn out well. They will not do any good deeds. After death, when they meet King Nien, what can they take with them? They strictly care for the money and rice in their homes, and the poor people are not helped at all. They are stingy in their treatment of the poor, accumulate silver, and arouse the hatred of people. Their sons and daughters-in-law say that they are quarrelsome, that they are not efficient in the management of the home—that they do not treat the great and the small alike, and that they are very tight in the use of money and rice. (Their children) regard them (the parents) as enemies, and discuss their faults behind their backs. If they have meat, they do not give their parents any to eat. When it is cooked, they conceal it in their rooms.

The son and daughters-in-law are much liked at New Year's time, but the old people will have to eat a little vegetable and soup. When they are ill, and are in bed and want to get up, if they want to put on their clothes, they cannot get them on. If they wish to eat, they cannot get the food into their mouths. Although they have children, they are as though childless. Their sons and daughters-in-law each go to their rooms, and converse with their children. They will buy biscuits and candy, and will enjoy laughter until daylight without thinking about their parents. They will not call a doctor to feel their pulse, nor will they in person bring them tea or soup. They treat their parents like dogs or horses. They will order

others to take some food to the bedrooms (of their parents). In case you suddenly die in your bed, you will be cold before they wait for their father or mother. They will grab this, or that, and seize money, rice, or clothing. When they see their sisters crying, they will then do some false weeping. They bury their parents carelessly.

They gladly separate the family (and the inheritance), dividing this and that. They strive for the major portion, complaining that they are getting too little, and criticise each other. They do not observe the three years' mourning period, but drink wine, eat meat, and are happy. They carry you to the burial ground, and each year they burn just a few sheets of paper money. Not until then do the parents know that they have been deceived by their children, and that in vain they have set up their homes.

The children will not think of the kindness and virtue of their parents, nor will they do good deeds in order to save their parents. If they have money, they have a good time (enjoy happiness). If they do not smoke opium, then they will associate with prostitutes. They will waste money like running water, and in a few years will use it up slick and clean. The parents will be punished in hades, and the children will be helpless on earth. I exhort the people of this world to think carefully. If you have money, do not be miserly. On earth the primary thing is to accumulate merit by good deeds, lest after death you repent until your bowels decay. It is better to accumulate great merit through good deeds than to accumulate money, grain, or silver.

THE DISCOURSE OF THE TAOIST TSANG SHAN FENG, EXHORTING PEOPLE TO BE CAREFUL ABOUT FOOD (OBSERVE THE VEGETARIAN DIET)

Men and creatures are all begotten by Heaven. Those who are so fated die, and those who are so fated are born. One who hankers after good food is disobedient to Heaven. When the recompense comes, the calamity will be great.

I exhort people to observe the vegetarian diet. Observing the vegetarian diet is most valuable. First, those who do so do not incur the guilt of taking life. Second, they preserve (protect) their consciences. Third, the gods will be much pleased. Fourth, there will be little sickness. Fifth, the intestines will be clean, and when you do something, things will not be upside down. You should act in sympathy with the mind of Heaven, which values life, and good luck will secretly protect you. If you avoid killing (includes all creatures), you will live long. If you are careful about eating, you will have fewer troubles. Thus (as to the number of their troubles), good and evil people can be distinguished. But you must not discontinue the vegetarian diet, for the sin of so doing is very great. I exhort those who do good to remember carefully, and quickly maintain a heart that loves life, lest they destroy their merit. When your merit is perfected, you will ascend to the most happy land, and then you will illustrate the fact that it is well to observe the vegetarian diet. There are those whose hearts are not kind. They treat the

lives of creatures like grass. They say that chicken is delicious, and that duck meat is good. They devour in one meal the lives of hundreds of small fish. Alas, living creatures have mouths, but cannot speak. When their souls reach the dark courts of hell, they will report you. They will be allowed (by the king of hades) to come and seek your life, and you will have no place to flee to. There will be mutual avenging between them and you, and there is no telling when it will be ended.

I exhort you who are accustomed to injure life to repent very early. Just see if those who love eating (meat) are not generally without resource, and also see if nine out of ten of those who take life are not without posterity. Again I exhort people of this world to have good hearts. If your heart is good, but your fate (or luck) is bad, then heaven and earth will mutually protect. If your fate is good, but your heart is bad, heaven will secretly destroy it (your good luck or fate). If your heart is good, and your fate is also good, then wealth and honor will last until you are old. If your heart and your fate are both bad, you will be troubled all your life. Thus, you see, you must not have a deceptive heart. Your peck measures and your scales must be just. Your rulers must not be short. Happy are you if you are wronged. If you cheat others, your calamities will be great. If others have shortcomings, do not tell people about them. Compare your own heart with others (consider the beam in your own eye). Do not ruin your conscience. You must not injure others to benefit yourself at all. Perform a great many of all good actions, and all will be well.

THE DISCOURSE OF THE OLD IMMORTAL CH'IEN K'UEN, WHO IS ALSO CALLED SHAN FENG CHU, CONCERNING PROHIBITIONS

He goes into the incense altar two or three times. With a whole heart he wishes to save all good men (males). Those who have causes (refers to causes and effects according to the doctrine of karma), come quickly and escape calamities. After getting free from your guilt, get on the boat of mercy.

I, the old immortal, went away, and have come again. I call upon mortals to hear with open hearts (bosoms). Because the consciences of depraved people are evil, you see them gradually become helpless. Their deeds are truly strange. They believe that they can reveal their superior talents by doing evil. Good persons are harmed by evil people. If the good does not overcome the evil, the world will decline. If officials are not loyal, emperors will ruin the nation. If children do not nourish their parents, divine justice is buried.[26] If the poor do not perform their duties, their hearts are bad. If the rich are not benevolent, they will accumulate wealth until death. Those who covet fornication and love to gamble have evil consciences. If they do not worship heaven and earth, their minds are too depraved, and they will do evil as great as mountains and seas.

26. Chinese parents expect their children to support them, if necessary, when they become old.

The Jade Emperor will send the King of Devils, and wars and pestilences will together descend upon the world. He will gather all unrighteous children, and the immortals and gods will be without resource. They will go to the most high court (the palace of the Jade Emperor), and kneeling on the steps, will consecutively pray for mercy tens of years. The exalted Emperor will not be willing to be merciful, and he will see that the red earth[27] suffers calamities. The demons will weep, and the gods will cry out with grief. I, the poor Taoist, see it, but am unable to change the calamity. All the immortals weep until their bosoms are covered with tears.

I used a plan, and went to the palace of the Taoist ancestor (probably Laotse), and told about it. The Taoist ancestor commanded me, explaining that the calamities of all mortals are deserved, and lest our disciples be injured, he issued the decree commanding me to quickly preach the rules and restrictions. Those who observe the restrictions, with their disciples, will escape from the calamities.

Whether inside or outside the altars (this refers to religious groups centered about the altars, shrines, or temples), even the women of the three religions, they need only to reform and to observe the customs and restrictions, and the great calamities in succession can be escaped. If they again commit sins, and do not repent, their names will be written on the bulletin board for taking away life.[28]

The first prohibition is that if they are not loyal (to emperors and officials), they will ruin the country. The second prohibition is not being filial. The third prohibition is that brothers must not slander. The fourth prohibition is that lewdness is depraved. The fifth prohibition is killing (including all creatures), and the injuring of life. The sixth prohibition is against drowning girls, or abortion. The seventh prohibition is laziness, which injures parents. The eighth prohibition is stealing peoples' things or money. The ninth prohibition is changing (lessening or shortening) peck-measures and weights. The tenth prohibition is being impatient, which brings on calamities. The eleventh prohibition is using speech to injure others. The twelfth prohibition is using opium or gambling. The thirteenth prohibition is being unwilling to reform when you know you are in the wrong. The fourteenth prohibition is perversely to collect money that is not rightly yours (by robbing, lying, etc.). The fifteenth prohibition is not having compassion on paper having Chinese characters written on it (it should be carefully picked up and burnt). The sixteenth prohibition is forgetting kindnesses which you have enjoyed.

Quickly observe the sixteen prohibitions of the Taoist Lord. Also, widely open the door of righteous conduct. Persuade all to practice sacrificing and the pouring of libations, and pray to high Heaven. Quickly revive preaching. and establish platforms for pro-

27. In parts of Szechuen the rocks, and the soil, are red.

28. A bulletin board in hades on which are written the names of people on earth whose lives are to be taken away because of their sins.

claiming the Sacred Edict. Then the immortals will quickly remove the calamities, and will send them elsewhere, so that you will not suffer misfortunes. If those of the altar propagate it to outsiders, it will save all people on this earth. If you can persuade everybody on this earth to observe the customs and prohibitions, I, this poor Taoist, will save you to P'ong Lai (蓬萊), where immortals live. If you conceal and do not propagate the prohibitions, your name will be written on the placard for those who must die. I, this old immortal, will mount a cloud and go forth from this altar, and we will see now you evil people get through.

THE EXHORTATION OF THE IMMORTAL LIU TO TRAVELERS.

If the hearts of men are not upright, there will be many calamities. If there are not pestilences, then there will be wars. The way of this world is very unsatisfactory. I will make a poem to exhort you, and see how it will be.

It is laughable, laughable, truly laughable! It is laughable because the minds of the people of this world have been deluded. Full brothers (those having the same father and mother) are not harmonious, but they go and cultivate brotherhood with outsiders (through secret societies). It is all right to make a covenant and offer incense (to confirm the agreement with other members of the secret societies). But it is hard to find any as good as Goh Ngai and Tso Beh T'ao (friends famous for their loyalty). Such intimacy (of friendship) as San Shiong's is very common. They (brothers) are without affection, and contend about that which is highest or lowest. When you have wine and meat, they are good friends every day, but in calamities there is not one to help you. There are some who act craftily and artfully, but secretly behind your back do evil. They pretend to be kind and good, and friendly, but secretly cut your pockets (to harm you). There are some secret society members who are uncommon. In troubles they are mutually helpful like brothers.

If their brothers commit fornication or gamble, and do evil, they will exhort them to go in the correct way. They speak and act according to principle. They are benevolent and righteous, and their characters are high. If they meet people who have affairs (quarrels, etc.), they exhort them to agree, and are unwilling to beat them with clubs. Unrighteous wealth (secured in wrong ways), they do not want. They also do not oppress, or act unjustly. Each minds his true business, and does not act wantonly. They do not wait until your parents become exasperated. Such brothers of the secret orders receive a good reward. Their descendants will be above other people.

There is a kind of brother (of the secret societies) who like to sport. If he is not fond of gambling, then he hankers after fornication. Such people repeatedly announce that they have influence, as though at one blow they could kill several cattle. They go about in a portentious way, and carry knives on their persons. They do

not requite the kindness of the parents who bore them, and before their brothers they act arrogantly. Proper affairs they will not perform. They do everything that is contrary to law.

Their parents at home become jumping mad, fearing that they will make trouble or break the laws, but they (the sons) pretend that they do not know about it. They commit crimes higher than heaven. If anybody provokes them, they will stab him (the one who provokes them) a few times. They wear their clothes slovenly, and their hats aslant. They wrap a cloth of black silk gauze around their heads, and with a gang of companions they run about everywhere, carrying clubs and knives. Because there are many of them, and they are bold, they have power. Somewhere they find a way to get two or three thousand cash, then drink liquor, or eat meat, and are happy to the ends of their eyebrows. Because they are numerous, all is eaten up after a couple of meals. But the sins are primarily on the leader alone. When they meet a victim of courage and power, he arrests them, and when they are being seized, they run in all directions. Some escape to the homes of their relatives. Some are captured, and are helpless. Some escape at the expense of tens of strings of cash. Some are beaten and imprisoned, and the members of their families do not dare to come and take charge of them. There is no telling when the litigation will cease. We will lay these matters aside and not discuss them. (However), the brothers of the secret orders will become implicated.

Now, there is a matter which is bad. People from other provinces come and act arrogantly. In their hands they carry a sword or a gun. They also carry a club on the end of which is a knife. At night they rob people. When they have stolen their money, they flee far away. They take the money away, and eat expensive food, but their local brothers of the secret orders will suffer. The people robbed will start legal proceedings, and will wantonly accuse others. It is not known who did the deed, which is worthy of death.

Since several man-loads of gold and silver have been stolen, the official quickly issues the warrants of arrest, and sends the runners on all the roads to arrest the local ruffians. The accusation is not made public, but secretly the runners search. They search in the country, on the streets, and in the markets. They cannot tell who is or who is not (a robber). They arrest a few of the secret society members to be unjustly punished. If a person's appearance is not right, then they bind him. Then, even if he has wings, he can hardly escape. The secret society members do not dare come and bail him out, lest they stir up a fire and burn themselves. They all hide in a distant place.

If he (the prisoner) endures calamities, he will endure it without the help of others. He will be hung up (by the hands), and the runners will beat him until he confesses. These private punishments (by the runners, unofficial, and without proof of guilt) are beyond description. Even an iron arhat thus beaten will speak. He (the prisoner) will be so scared that his three souls will be lost (scared

out of his wits). He will be scolded and cursed, and his clothing and hat will be taken away from him. The runners will say that they have skinned a dog. They will demand of him their food and wages. Afterward they will turn him over to the magistrate.

The magistrate, when he hears that the culprit has been arrested, will beat him regardless of law, and not forgive. He cannot easily decide whether or not the accused is guilty, and will not care whether or not (the prisoner) has suffered unjustly. The instruments of pressure and clubs for beating are (comparatively) small matters. The accused will be stretched until his life is in jeopardy. He will decide to confess the crime, and a life will have been sacrificed on a false charge. If he does not confess, the extraordinary punishment will be unendurable. They beat the very soul out of you. Even if you, a son of Han, can endure it, it will be unavoidable that you are imprisoned in cangues and chains, to wait until the case is cleared up before you are released from prison.

Why have you thus suffered death seven times and resurrection eight times (figuratively speaking), and been beaten and scolded? Your fields and your houses will have been mortgaged. When your parents see it, they will shed floods of tears. This is because people are unwilling to act in the correct way, but ensnare themselves. If it had not been for the fact that the secret merit of their ancestors was good, they would have been quickly beheaded. I exhort you, gentlemen, to see through things, and pass your lives without guilt. Although in this generation people like to sport, you must not regard such things as important (or true). (As to life in the secret societies), a little of it is enough. Afterwards, if you repent (of being in the secret societies), it will be easy to change.[29]

If you go and engage in such things daily, you will ruin your reputation without resource. Even if your family connections are good, each (relative) will say that you will take it (the money) and waste it. It is a good plan to find an occupation, so that you will not stir up a fire and burn yourself, and lest you, being guilty, incur a terrible recompense; and lest your parents be provoked. Be filial to your parents to the point of suffering. Be a good example for your descendants. In the future it will be recompensed, and your children will recompense your toil.

You must not wear your clothing slovenly, and your hat aslant,[30] nor wrap your head or your feet in black silk gauze. The buttons on your breast must be buttoned up. You must not carry a knife on your person. Do not wrap a gauze cloth arround your head (as a turban). Do not think out a plan to injure others. If you do not commit fornication, or gamble, it will be well (with you). It is

29. During the Manchu Dynasty, secret societies were prohibited, and generally disapproved, but at present they seem to be legally permitted, and very popular.

30. Hats worn aslant, or crooked, and clothing worn slovenly are considered signs of had character.

lofty not to break the laws of the king. Do not gad about with wild people, and then nobody will dare criticize you. When calamity comes, it cannot rend you. You need not fear the yamen runners or lictors. You can go as you please on the upper and on the lower streets. Only such as this can be reckoned as high-class sports. Scholars, farmers, laborers, and merchants, all kinds are good, and you may be any one you please. Do not waste any time, and you will accumulate money until you are wealthy. Mortals must have money to be successful. Even if you are heroic, if you have no money you are helpless. Money unjustly gotten is lost in unjust ways. Even if you sport loftily in the market places, many of your descendants will be helpless. Many are without descendants (because of evil conduct). Many sport until their heads are cut off. Many sport themselves into jail. Many have their lives shortened, and die early. Many, because of sporting, are secretly stabbed to death. After death, they are worse off in hades. When Prince Nien sees them, he will not forgive, and the harmfulness of it can hardly be portrayed.

You who can hear (have ears to hear), carefully remember. Would that all people were well, without sorrow or worries, and happily at leisure.

After a thousand or ten thousand hardships, one becomes human (through transmigration). He is only a foot and a half long, and is cared for by his parents. I exhort you, gentlemen, to take care of your bodies, which is high-class (conduct). Loyally and virtuously recompense the kindness of your parents. Do not learn to be disorderly and forget your sources. Do not cultivate the appearance of evil and perverse conduct. Committing suicide or destroying your family is (seems to be) a small matter, but they are crimes as great as the dark sky, and cannot be repaired.

(*Concluded*)

—=o=—

In Remembrance

ROBERT EDWARD CHAMBERS

REV. Robert Edward Chambers D.D., was born near Lynchburg, Virginia, on April 24, 1870, and passed to his reward on April 22, 1932, in Shanghai, China. Thus his allotted time upon this earth was three score years and two, lacking two days.

Dr. Chambers was educated in the University of Richmond and the Southern Baptist Theological Seminary, Louisville, Kentucky. After graduation from the seminary he was called to the offices of the Foreign Mission Board of the Southern Baptist Convention in Richmond, Virginia, where he spent a year as assistant Secretary of Foreign Missions. He came to Canton, China in 1895, where he

spent the major portion of the remaining thirty-seven years of his life in the service of his Master.

In the brief space allotted it is impossible to give an adequate picture of this friend of men and wise and devoted servant of the Master; but a few things should be noted for the benefit of the records of the Christian Movement in China.

His life as a missionary in China was very fruitful. His outstanding accomplishment is the China Baptist publication Society. Before he came to China it had been realized that Baptists in China needed a publishing house, particularly in South China where there was then no Christian publishing house. With some knowledge of the printing business and an abiding conviction of the value of literature in the Christian Movement, Dr. Chambers' heart offered fertile soil for this need. It took deep root therein. After much prayer and consultation with his fellow workers, the China Baptist Publication Society was organized on February 28, 1898, with Rev. R. E. Chambers as Corresponding Secretary and Treasurer. This position he held until the day of his passing.

From one small press in a back room in a dark little chapel in Canton, the Society grew in capacity and influence until its publications reached every province in China and every country in the world where Chinese have gone in any appreciable numbers. This expansion and wide service was made possible through the faith, courage, wise planning, zeal and constant labor of our departed brother. The crowning feature of his work was the new building at 29 Yuen Ming Yuen Road, Shanghai, which is to be the permanent home of the society. While, on account of sickness and furlough, he was not privileged to erect the building, it was his faith, courage and planning that made it possible.

Another notable contribution which Dr. Chambers made to the cause of Christ in China, was the encouragement and development of the Chinese Christians. His policy was to place responsibility upon the Chinese brethren believing they would develope as they strove to carry their responsibilities. In the early days, the missionary of necessity had to take the lead in Church organization and the general meetings of church representatives. After a few years in China Dr. Chambers was asked to preside at the meeting of the Two-Kwongs' Baptist Association. He created quite a stir in the camp by refusing to do so and strongly advising that a Chinese brother be elected to this position. It was finally decided to elect a Chinese, and from that day to this no missionary has presided at its meetings. This spirit of putting forward the Chinese and encouraging them to shoulder responsibility has developed the Baptists of South China to where in native leadership, independent action, self-support and aggressiveness they have few equals in China.

A clear thinking, fair-minded, wise leader, and able missionary statesman has gone. Not only his own Mission and the China Baptist Publication Society will miss his council in their deliberations, but the whole missionary body in China sustains a great loss.

lofty not to break the laws of the king. Do not gad about with wild people, and then nobody will dare criticize you. When calamity comes, it cannot rend you. You need not fear the yamen runners or lictors. You can go as you please on the upper and on the lower streets. Only such as this can be reckoned as high-class sports. Scholars, farmers, laborers, and merchants, all kinds are good, and you may be any one you please. Do not waste any time, and you will accumulate money until you are wealthy. Mortals must have money to be successful. Even if you are heroic, if you have no money you are helpless. Money unjustly gotten is lost in unjust ways. Even if you sport loftily in the market places, many of your descendants will be helpless. Many are without descendants (because of evil conduct). Many sport until their heads are cut off. Many sport themselves into jail. Many have their lives shortened, and die early. Many, because of sporting, are secretly stabbed to death. After death, they are worse off in hades. When Prince Nien sees them, he will not forgive, and the harmfulness of it can hardly be portrayed.

You who can hear (have ears to hear), carefully remember. Would that all people were well, without sorrow or worries, and happily at leisure.

After a thousand or ten thousand hardships, one becomes human (through transmigration). He is only a foot and a half long, and is cared for by his parents. I exhort you, gentlemen, to take care of your bodies, which is high-class (conduct). Loyally and virtuously recompense the kindness of your parents. Do not learn to be disorderly and forget your sources. Do not cultivate the appearance of evil and perverse conduct. Committing suicide or destroying your family is (seems to be) a small matter, but they are crimes as great as the dark sky, and cannot be repaired.

(*Concluded*)

—=o=—

In Remembrance

ROBERT EDWARD CHAMBERS

REV. Robert Edward Chambers D.D., was born near Lynchburg, Virginia, on April 24, 1870, and passed to his reward on April 22, 1932, in Shanghai, China. Thus his allotted time upon this earth was three score years and two, lacking two days.

Dr. Chambers was educated in the University of Richmond and the Southern Baptist Theological Seminary, Louisville, Kentucky. After graduation from the seminary he was called to the offices of the Foreign Mission Board of the Southern Baptist Convention in Richmond, Virginia, where he spent a year as assistant Secretary of Foreign Missions. He came to Canton, China in 1895, where he

spent the major portion of the remaining thirty-seven years of his life in the service of his Master.

In the brief space allotted it is impossible to give an adequate picture of this friend of men and wise and devoted servant of the Master; but a few things should be noted for the benefit of the records of the Christian Movement in China.

His life as a missionary in China was very fruitful. His outstanding accomplishment is the China Baptist publication Society. Before he came to China it had been realized that Baptists in China needed a publishing house, particularly in South China where there was then no Christian publishing house. With some knowledge of the printing business and an abiding conviction of the value of literature in the Christian Movement, Dr. Chambers' heart offered fertile soil for this need. It took deep root therein. After much prayer and consultation with his fellow workers, the China Baptist Publication Society was organized on February 28, 1898, with Rev. R. E. Chambers as Corresponding Secretary and Treasurer. This position he held until the day of his passing.

From one small press in a back room in a dark little chapel in Canton, the Society grew in capacity and influence until its publications reached every province in China and every country in the world where Chinese have gone in any appreciable numbers. This expansion and wide service was made possible through the faith, courage, wise planning, zeal and constant labor of our departed brother. The crowning feature of his work was the new building at 29 Yuen Ming Yuen Road, Shanghai, which is to be the permanent home of the society. While, on account of sickness and furlough, he was not privileged to erect the building, it was his faith, courage and planning that made it possible.

Another notable contribution which Dr. Chambers made to the cause of Christ in China, was the encouragement and development of the Chinese Christians. His policy was to place responsibility upon the Chinese brethren believing they would develope as they strove to carry their responsibilities. In the early days, the missionary of necessity had to take the lead in Church organization and the general meetings of church representatives. After a few years in China Dr. Chambers was asked to preside at the meeting of the Two-Kwongs' Baptist Association. He created quite a stir in the camp by refusing to do so and strongly advising that a Chinese brother be elected to this position. It was finally decided to elect a Chinese, and from that day to this no missionary has presided at its meetings. This spirit of putting forward the Chinese and encouraging them to shoulder responsibility has developed the Baptists of South China to where in native leadership, independent action, self-support and aggressiveness they have few equals in China.

A clear thinking, fair-minded, wise leader, and able missionary statesman has gone. Not only his own Mission and the China Baptist Publication Society will miss his council in their deliberations, but the whole missionary body in China sustains a great loss.

Our Book Table

THE COURSE OF CHRISTIAN MISSIONS. *William Owen Carver. Fleming H. Revell Co. Gold $3.00.*

The author of this volume of 320 pages is Professor, Comparative Religions and Missions in the Southern Baptist Theological Seminary. It is evidently the fruit of much careful browsing in missionary literature in the course of many years teaching of his particular subjects. In it he draws very slightly on his knowledge of comparative religious ideas. But he outlines comprehensively the development of missionary effort in the New Testament, various early historical periods and then treats separately of missions in India, China, Japan, The Near East, Malaysia, Africa, The Pacific Aborigines, America and among the Jews. The work of the Baptist denomination, to which the author belongs, comes in only incidentally where it belongs. Considerable attention is given to the historical backround of each particular mission field and the struggles of the peoples concerned towards a more modern life. Naturally much attention is given to beginnings and first efforts, missionary, educational, medical, etc. The influence of missionary effort in bringing about changes in popular ideals is also brought out clearly.

Naturally this reviewer concentrated on what this volume says about China. The fact that Protestants as well as Roman Catholics utilized the "imperialistic" moves upon China is recognized, both going at times beyond the limits of their treaty privileges. It is noted, too, that the modern missionary movement as a whole followed the "conquest" motive when it became part of the great modern expansion movements into and upon the lives of the so-called "backward" peoples. China is admitted to be "the biggest thing on the map." (page 175). The challenge to Christianity inherent in this "biggest thing" is phrased in this arresting way (page 190). "Either Christianity must succeed in China or, failing there, be proved unequal to redeeming humanity. The full force of that challenge is perhaps only now being realized." The fact that this challenge has to do with political as well as personal and denominational righteousness appears elsewhere. (page 183). "The gradually growing demand within Christendom for the application of Christian principles to all international and interracial relations has become insistent. China, far more than India, has brought to consciousness this demand of Christianity, for the reason that all of the major nations are directly involved in the Chinese complications." To this we may add the point that the Chinese mind is asking whether these same Christian principles can be made to work in political and economic relationships. That is one of the questions that modern Christians must answer. To do it they must create a Christian leadership that shows how their principles can be applied to even such a tangle as the present Sino-Japanese struggle, which is not, of course, dealt with in this volume. To read this volume is to realize, however, that political as well as personal considerations tremendously affect both the missionary enterprise and aim. The modern missionary necessity is to put them together in a way that our forefathers did not envisage. They utilized imperialistic movements to further their Christian aims. We must make the Christian aim work so that it will modify or convert the imperialistic aim into a higher one. This must be done by showing how upholding the Christian method of settling imperialistic disputes can be advanced by Christian loyalty to the better way.

Such are some of the advanced reflections caused by special attention to that part of this volume which deals with China. Residents in other mission fields may have other reflections. We are inclined to think that in future editions this one volume should be broken up into a number of smaller ones. This "course" of missions calls for a course of studies. The Bibliography might be improved. Its purpose (page 313) is stated as being for the "confirmation of the materials as presented in this volume." But only after personal browsing in all contained in the volumes listed would this be possible. In the text, for instance, reference is made to the *Chinese Recorder* and to the National Christian

Conference of 1922 in China. Neither the *Chinese Recorder* nor the records of that Conference is included in the Bibliography. An occasional footnote giving the place of reference would, to this reviewer, at least have made possible "confirmation" of several references which lack of time to locate them has actually made impossible. Others less well acquainted with the material evidently would be quite stumped if they desired to confirm any references. Nothing in the nature of a footnote or direct location of material used is found in this volume. In the case of a work evidently intended as a reference book this is a serious oversight.

Nevertheless in this volume a tremendous amount of material is made available in brief compass together with many valuable interpretations thereof. The smallness of the type, however, makes reading wearisome. That numerous errors must appear is inevitable as the author admits in the preface. One such is found (page 200) where the National Christian Council of China is said to meet in "Hankow" instead of Hangchow. We note, too, that the Olyphant merchants not only brought out to China the first two American missionaries but suggested their coming. (page 185).

THE REFORM MOVEMENT IN CHINA 1898-1912. *Merebith E. Cameron. Stanford University Press. Humphrey Milford, London. 12/- net.*

This thesis develops and outlines the attempts made to lead reform in China along evolutionary lines as contrasted with the revolutionary movement which came into the open and took the field after 1911. To students of things sinological it does not contain much that is new though the contents are arranged topically so as to show the main lines of evolutionary reform envisaged by the leaders of the decadent Manchu regime. Among the special reform moves outlined are those in education, military affairs, constitutional rebuilding, anti-opium—the line along which the greatest success was achieved—and currency. While these efforts at reform, except that against the opium traffic, largely failed they did succeed in educating the popular mind to some extent and so in preparing it for the further development of this reform movement. China differed from Japan in this effort at reform in that while the latter started its reformation effort just when the popularity and support of the reigning house was rising the former tried both to reform its national life and set up a new political regime at the same time. These two revolutionary movements in China often got in each other's way.

Many have speculated as to what would have happened in China had the Manchu Government been able to hold its position and follow out its policy of evolutionary reform. Perhaps China would have been farther along the road of reform by now. But it was not to be. Hence an internal struggle in China which by reason of its magnitude had perforce to advance with painful slowness. In this connection this author recognizes a fact, often overlooked by critics of China—that the huge bulk of her population makes the task of reform necessarily much more difficult than in Japan. In addition we note two other conditions in China which constituted a tremendous drag on all reform efforts. First, there was the invested interests of the official classes. These constantly thwarted the reform movements, especially when and where they involved direct relation to the spoils of office and the expenditure of official funds. Second, the Manchu Government, good as many of its reform intentions finally were, had far too little authority to make them effective on any wide scale. China was politically too inarticulate. That is one of modern China's heritages from the long past. The vested interests of local rulers and groups still militate against the reform measures of the Central Government though perhaps not to quite the same degree as in the case of the Manchus. Political inarticulateness, however, is almost as strong a thwarting factor in the plans of the Government of the "Chinese Republic" as it was in the case of the Manchu Government. The magnitude of China mades the political articulation of her people a most difficult task.

This thesis outlines in an illuminating way the conditions and steps precedent to China's present state. It is encouraging because it shows that in spite of strongly entrenched vested interests and political inarticulateness considerable progress has been made that in itself is a promise of more progress in the future.

THE CHINESE IDEA OF THE SECOND SELF. *E. T. Werner. The Shanghai Times.*

This is a paper read at the Things Chinese Society, Peip'ing, May 26, 1932. It is an attempt to unravel Chinese ideas about the soul rarely the subject of treatment by the best thinkers and yet one which is back of much said by them and much more back of popular lore. This study of terms and ideas shows that while Chinese notions of the "second self" probably arose in both ghosts and animism and were at first materialistic they developed into a dualism which indicated on the one hand a somewhat spiritual soul and on the other hand a lower type. Both, it was assumed, persisted beyond this life. Even the after-death spiritualized soul might tend downwards and neither was necessarily eternal. Most of the ideas put together in this study came from the primitive or illiterate mind. Apparently no Chinese thinker tried to systematize or analyze them as this author has sought to do.

BACKGROUND OF THE MANCHURIAN SITUATION. *Shuhsi Hsü, Professor of Political Science and Dean of the College of Public Affairs, Yenching University, Peiping.*

A brief survey of the treaties affecting the present Sino-Japanese situation together with some cases. To read is to realize that from the Chinese viewpoint Japan has not lived within her treaty obligations any more than she charges China with failing to live up to them. The question of parallel railways is gone into and from the angle of this author it appears that no such parallelism was anticipated in the understanding of 1905 and the railways projected by China and objected to by Japan, because, asserts Dr. Hsü, these did not fall within the "neighborhood" of existing railroads in which Japan is interested, if any reasonable definition of "neighborhood" is accepted. But one difficulty seems to be that what constitutes a "neighborhood" in such a case was left very vague. The result is that to China Japanese objections to such economic efforts look like purely obstructionist tactics.

Memorandum Submitted to the Commission of Inquiry of the League of Nations.

In this pamphlet one hundred and one Professors and Administrators of the educational and cultural institutions of Peiping set forth their views on the relations of Japan and China particularly with regards to recent events and Japanese political utterances. Of these prominent educationists sixteen are on the staff of Yenching University and two on the staff of the Catholic University of Peiping. The pamphlet does not attempt to deal with the legal aspect of the Sino-Japanese dispute over Manchuria. The boycott is explained from a Chinese viewpoint. Japan's criticism of China as being disorganized is also dealt with. Certain criticisms of Japan's policy and aim are likewise included.

JAPAN'S FIFTY-FOUR CASES. *Shuhsi Hsü, Ph.D.*

This is a study of the cases given out by the Japanese as pending against China. The writer, Professor of Political Science and Dean of the College of Public Affairs, Yenching University, does not claim to write with full disinterestedness. Nevertheless he endeavors to cite the facts in each case and add such pertinent interpretations as appear just. Each case is treated simply. It

is a useful pamphlet for those who wish some insight into the alleged causes of Japan's recent actions in Manchuria.

GLIMPSES INTO THE PROBLEMS OF CHINA. *By F.D.Z. Thomas Chu and Sons, Shanghai.*

This is a series of thirty letters originally published in the English press of Shanghai. F.D.Z. is Mr. Zau Fi Daung of the International Dispensary, Foochow Road, Shanghai. He deals first with the Nanking Regime and second with China and Japan. His criticisms are, at times, quite fearless.

EAST AND WEST AND THE NOVEL. *Sources of the Early Chinese Novel. Pearl S. Buck. North China Union Language School.*

This booklet contains two addresses given at the North China Union Language School. Both are filled with interesting comments on the way the novel in China came to be. The author looks on it as the result of a long process. Though in China the novel shows less of arrangement as regards plot it gives rare insight into life in China as it is. Both these addresses, framed in the terse and piquant style of the author, make interesting reading.

THE TREATIES AND NOTES OF 1915. *Shuhsi Hsü.*

This is a reprint from the April 1932 number of *The Chinese Social and Political Review.* It analyzes briefly these treaties which are one of the prime causes of the present Sino-Japanese situation. The question of their validity has much to do with this. Dr. Hsü naturally gives the Chinese viewpoint thereon. One wishes these treaties could be revised in a way more beneficial to both.

CHINA IN THE GRIP OF JAPANESE DRUG TRAFFICKERS. *National Anti-Opium Association of China.*

This is a memorandum presented to the Commission of Inquiry of the League of Nations. In incisive and plain words it outlines Japan's part in this nefarious traffic. Japanese are not, of course, the only sinners in this regard. And yet the brief array of data given therein, not all new by any means, are seldom denied. Reading naturally makes one wonder what will happen in territory that comes under Japanese control. To read this story of sordid trade does not decrease one's dispuiet over what is happening.

DIRECTORY OF PROTESTANT MISSIONS IN CHINA. *North-China Daily News and Herald, Ltd. 17 The Bund, Shanghai. Mex. $1.50.*

This is, so far as we know, the first time a commercial house has produced this Directory. We are glad to see it. The missionary personnel changes so rapidly of late years that we need such a directory produced regularly each year. This issue contains an Index of Societies, names arranged according to provinces and mission centers, and an Who's Who arranged alphabetically.

NEW LIFE THROUGH GOD. *Toyohiko Kagawa. Student Christian Movement Press, 58 Bloomsbury Press, London W.C.I. 5/- net.*

This book embodies Kagawa's philosophy of what might be called spiritual or Christian vitalism. In the Introduction Mr. Kenneth Saunders gives a brief biographical sketch of Mr. Kagawa and shows how he developed into his present

significant position. "He is simplifying," says Mr. Saunders, "the Christian message just as Shotoku, in the sixth century, simplified Buddhism, and gave its essence to the Japanese." Kagawa's "fundamentals," which make the basis of his five-point program, are, Piety, Purity, Peace, Labour and Service. The relation of God to vitalized living is dealt with in connection with suffering, Christ, the Cross, the Soul, Prayer, the Bible, the Conscience, Daily Living and the New Social Order. Thus he aims to show the urgent necessity of making God central in all human relationships and relying on Him to furnish the dynamic whereby they will be purified and uplifted. A book filled with terse and meaningful interpretations of life lived in the fullest possible manner. It is, however, unfortunate that just at this particular time the outside paper cover should be made up of a red blazing and warlike rising sun! The suggestiveness of the cover does not fit the theme of the book.

JESUS AND THE GOSPEL OF LOVE. *Charles E. Raven. Hodder & Stoughton, London. Pages 448. 15/-*

Doubtless many *Chinese Recorder* readers have already seen reviews of this volume which had two impressions in 1931; some have had the book in hand. This reviewer adds his hearty commendation of a book which is very much alive. Canon Raven has essayed a fresh presentation of Christianity to those whose thinking has been moulded by modern scientific and philosophic thought. "The true defence of Christianity is its interpretation"—is his opening sentence, and he adds that "our gravest difficulties arise from misunderstandings of their faith by Christians." He would bring Christians to a fresh exploration of Christ, to an appreciation of the fact that only a religion which involves the whole personality in all its relationships can be truly called Christian and to a concentration upon the central truth of love as over against "the creedal, ceremonial and constitutional niceties which so often engross the attention of Churchmen." The three sections of the book discuss:—(1) Religious Experience: (2) The Personality of Jesus; (3) Jesus in the Life of Men. Of particular importance is his fresh discussion of the Gospel of John as embodying preeminently the Christian Message for the modern world. It is an exhilirating experience to company with a mind like Canon Raven's through the pages of this book. Thoroughly modern, fearlessly facing all questions, acquainted with the relevant literature in science, education, philosophy, etc, he has none of that uncertainty and hesitancy which characterizes so many moderns when they come to the matter of convictions. Like Paul, Canon Raven is ready to say—"I know Him whom I have believed." This book is no mere rehash of material which can be found in many recent volumes—it is an original contribution venturing into fresh fields in the presentation of the truth of the Christian gospel to twentieth century minds. I am inclined to consider it the most important book of the several dozens I have read during the past year.

G. P.

THE HISTORIC JESUS IN THE NEW TESTAMENT. *R. H. Strachan. Student Christian Movement Press, London Page 224. 7/6.*

Dr. Strachan's book, like Canon Raven's has the significance of the person of Jesus as its central concern, but the approach is different. Raven begins with the modern situation, its special needs and hopes, which he believes requires a fresh interpretation of religion and a new study of the significance of Jesus for the life of modern men informed by all the recent studies in philosophy, psychology, historical criticism, etc. Strachan begins with the New Testament record and traces the development of N. T. thought concerning Christ in order to demonstrate that it is necessary to get back of the doctrinal or creedal conception of Christ to the historic Jesus, "the Word made flesh" if "he is to remain a living reality, and still to evoke from human hearts the cry of adoration

with which (John's) gospel closes—'My Lord and My God'." This study will not evoke the interest of the general reader that Raven's book does, for it was prepared for delivery as lectures to theological students at Hartford Theological Seminary and New College, Edinburgh. The lectures were delivered in Edinburgh under the title—"Paul's Doctrine of the Christ and its Johannine Development."

Dr. Strachan sees a development from Paul who was almost solely concerned with Christ as Risen Lord through the letter to the Hebrews to the Johannine writings which unlike Paul show interest in Jesus as he was in the "days of his flesh." But one may be permitted to question whether Paul was so completely indifferent to the Jesus of history as the author holds, or whether 2 Cor. 5:16 should bear the weight which he places upon it. True it is that "the risen and exalted Jesus" was the object of his faith, but even here it is the risen *Jesus*, not a mystical Christ. Weymouth translates: "Even if we have known Christ simply as a man, yet now we do so no longer." Goodspeed has: "So from that time on, I have estimated nobody at what he seemed to be outwardly; even though I once estimated Christ in that way, I no longer do so." Is it believable that Paul took no interest in the investigations which Luke, his companion, carried on in order to write his gospel? Is it not forgotten sometimes that Paul's letters in the N. T. comprise only a part of his correspondence, that they were written exclusively to Christians concerning specific problems, and that we do not have any samples of his preaching to non-Christians except a few excerpts in Acts. Did the one who wrote the 13th chapter of first Corinthians have no figure who sat for that portrait? Did he never speak of that person in remembrance of his earthly life when commending the gospel to those who had never heard it before? Paul was not the apostle of Christ (the Messiah) but of *Jesus* Christ, the historic Jesus whom God appointed to the Messiah. This reviewer is not satisfied with Strachan's position on this point.

G. P.

VITALITY. *Malcolm Spencer. Student Christian Movement Press, London. Pages 127 3/6.*

This little book is "different." If only a considerable number of the adherents of the Christian religion might live the kind of Christian life which is here described, surely this poor world would be a different place to live in. What a refereshing, joyous, abounding personality must be behind the writing of this book! Not a theory about living, but life itself is here. The theme is the vitality of God and how it reaches men. "To those who have hitherto lived superficially, thought superficially, and enjoyed superficially, this book is an invitation to cut a little deeper into life, and find the way into the mystery and joy which some others have found at the heart of life, and maybe can share with them. Superficial pleasures, superficial thoughts, superficial work are enervating and deadening. Vitality grows in proportion to the depth and intensity of our feeling and doing.....Are we content to be half alive or do we look for a wide-awake enthusiasm for living? Are we going to give in to listless sluggishness, boredom, a weak mental appetite, a feeble moral resistance to ill-temper, and a lack of spare energy for new enterprises? Or are we looking for vigour, health, happiness, energy and initiative, springing from an ever renewed zest for life and action? I am writing for those who want to be in first-rate fettle for each day's work and play or know the reason why." Mr. Spencer believes that this kind of vitality has its complete and perfect manifestation in Jesus Christ and that we must make contact with him if we are to enjoy a similar vitality ourselves. If Christlikeness of this sort were manifest by all of us missionaries, would young people be indifferent to our good news? If you read this book you will want to loan it to others.

G. P.

Correspondence

The Price of Peace

To the Editor of
The Chinese Recorder.

DEAR SIR:—I have been wondering of what moral insight and courage consist. Do they mean looking ahead and foreseeing what the logic of events will in time force us to do, and then doing it voluntarily before being compelled thereto?

In the spring of 1925, before the Shanghai Incident, one mission passed a motion recommending that the "Unequal Treaties" be revised. Suppose not one but many missions had done this much earlier! Suppose, again, the National Christian Council had passed such a resolution and sent it to the various governments involved in 1924. It might not have prevented the Shanghai Incident, but surely the position of the Christian Church would have been infinitely stronger than it was when it put out scores of statements denouncing the "Unequal Treaties" *after* May 30, 1925.

A few months ago the suggestion that missionaries voluntarily ask for a reduction in their salaries raised a storm of protest. Now in many missions they are being forced to accept it or resign. The moral effect of a voluntary sacrifice for the sake of fellowship with the people of the churches at home and in China was thus largely lost.

Japan goes on her ruthless way fulfilling her "manifest destiny!" The Powers trust naively in Truces, in Peace Conferences between Japan and China and in the results of the report of their Inquiry Commission, or failing to do more than temporarily check Japan with these, they look doubtfully and reluctantly at an economic boycott. If this is finally adopted and fails, they see no other alternative but war.

But the Church knows there is another alternative. Why does'nt she proclaim it Why is'nt she demanding that the Governments of the West, at least, *consider* the alternative of voluntarily scrapping Imperialism? She would, of course, be laughed to scorn! She would be told also, that such a course of action would be simply suicidal to the power and civilization of the West, as it would give Japan the free hand she craves and her dominion over the whole world would be only a matter of a few years in accomplishment.

But would such a suggestion upon the part of the Church be a sign of moral insight or of ridiculous foolhardiness? On the one hand it is fairly obvious that "moral suasion" is not going to affect Japan as long as she can point to the present relationships between the strong and the weak countries of the world as her justification. In most cases domination of the strong over the weak is being *maintained* by military force; in this case it is being acquired. Of course there is a difference! But how much? On the other hand an economic boycott would generate hatred; and this hatred would beget more hatred. Can we be sure of stopping short of war, if the boycott should only force Japan to cling the more desperately to the conquests she has already made? These three measures, "moral suasion," economic boycott and war, are all that seem to be considered in most circles.

Now suppose the strong powers of the West should say as follows to Japan. "We are at last convinced that power maintained by military force means the eventual ruin of the stronger country. Therefore we suggest that all treaties which were signed under duress be laid upon the Conference table and reconsidered in the light of the *best interests of all the peoples involved.*" This would of course, entail a great sacrifice of power and economic supremacy on the part of the so-called Great Powers. But isn't that infinitely preferable to war or civil revolution?

If this were done, wouldn't Japan have much more hope than at present that her own needs would be considered also if she joined the Conference? And at any rate, if she did not join she could be morally condemned and isolated completely and without hypocrisy.

The Church knows the power of example in confessing and righting wrongs in personal relationships. Wouldn't she be logical in suggesting that the way of greatest hope for the western nations is to set the same kind of example in international relations?

It would doubtless be a long and difficult matter for the Church to succeed in convincing the nations of the wisdom of such a policy. It is quite possible that she would never convince them. When has a nation ever given up rights and privileges without being forced to do so? But at least the Church would be taking the place of moral leadership which she doesn't hold now with her divided opinions as to the way to prevent Japan from carrying out her imperialistic plans.

Of course it would take courage for the Church to advocate earnestly such a revolutionary policy. The Church would undoubtedly lose much financial support which she can ill afford to lose at present. But what would that be compared to the exhiliration and increased power due to a hopeful, constructive policy in the face of the grave danger of another world war?

If the nations or the Church expect to see this situation in the East righted without sacrifice of some sort on their part, in my opinion they are grievously mistaken. The question is will this take place as the result of voluntary or compulsory action? Will what is done be constructive or destructive? Will it be done through peace or war? Are we ready to pay the price of peace?

Cordially,

MISSIONARY WAR RESISTER.

So do We!

To the Editor of
The Chinese Recorder.

DEAR SIR:—I should like to add a note of appreciation of the "Chinese Recorder," for I have found it very helpful indeed. I had it sent to me from Shanghai during the last eighteen months I was in college and I got to know more about missionary work in China from it than all the books I read. I wish it were more widely known in England amongst those who are coming out here for their life-work.

Yours sincerely,

W. H. ALTON.

The Present Situation

CHRISTIANS AND THE PRESENT MANCHURIAN REGIME

Japanese authorities in Manchuria, we learn from well-informed sources, regard the new regime as a *fait accompli*. The real authority there is Japanese. A Japanese Christian who recently visited Mukden, expressed regret that Japan had employed so much pretense in setting up rule in Manchuria under the name of an "independence government!" Inevitably all Chinese organizations, Christian as well as non-Christian, are eyed with suspicion. Any organization which appears to oppose the new regime may be crushed. Japanese police espionage there has not yet attained an efficiency equal to that in Japan. It is thorough nevertheless. Christian work and institutions feel its weight. Christian visitors to Manchuria find themselves announced and subjected to inquiry as to the purpose of their visit. Some Christian organizations find the conditions quite depressing. Detectives sometimes attend religious meetings and sit in on Bible classes. In one case the announcement of an address on the "Kingdom of Heaven" was objected to because it smacked too much of politics!

Systematic searches by Japanese gendarmes of Christian buildings are the order of the day. Keen eyes note anything that does not fit in with the new regime. For instance a classroom in a Christian institution had a blue Kuomingtang chart pasted on the wall. This "mural decoration" had not been observed by the westerner in charge of the institution. Its removal was suggested! Everything bordering on the patriotic, such as citizenship training, study of the Manchurian Question and China's Foreign Relations is strictly banned. In one city classes for workers under Christian auspices were prevented. One of the Thousand Character Textbooks used in the Mass Educational Movement has been cut out because of an objectionable reference in one of the chapters. Anything outside of "spiritual work," which the Japanese military authorities warmly approve, is closely scrutinized and if deemed subversive in intention or effect is summarily stopped.

Japanese Christian organizations have been trying to initiate cooperative undertakings with Chinese groups in Manchuria. In both Japan and Manchuria funds are being raised to assist Christian work and relieve distress, Chinese as well as Japanese being designated as beneficiaries. On March 10, 1932 the All-Manchuria Japanese Christian Federation, which represents twenty churches, church federations and Christian associations in fourteen leading cities in Manchuria, in accordance with this cooperative purpose, issued an appeal to Japanese Christians in Japan to "give relief to Chinese Christians in Manchuria." This appeal stated that there are in the new State of Manchukuo about thirty-five thousand Chinese Catholics and about fifteen thousand Protestants. About 13,000 of these Protestants are affiliated with the Federation of Chinese Christian Churches of Kwantung.

"Since September 18," the appeal continues, "these Christians have been subjected to various forms of outrages at the hands of bandits and disbanded soldiers. Some have lost their lives. A great many have been robbed of their possessions." To relieve their distress Japanese Christians in Manchuria have been putting forth united effort. Gifts received from Japan have been made over to Chinese churches. The Japanese Christian Council of Manchuria sent a message of sympathy to the Federation of Chinese Churches. Japanese delegates have also visited various Chinese churches to express their sincerest sympathy with their trials. This is done in order "to restore mutual understanding and goodwill which at present seem to be destroyed between these two peoples." "These Chinese Christians," the appeal says elsewhere, "though in great distress will feel happy when they become aware of the fact that they are now citizens of a new state." It is because "Japanese Christians in Manchuria, believe that these Chinese Christians may become the nucleus of the spiritual forces of the new State, now still in the making" that they are anxious thus to work hand in hand with them. This appeal to Christians in Japan concludes:— "The Japanese Christians in Manchuria firmly believe that should their countrymen do their utmost in relieving the distress of these Chinese Christians, the response of the latter will certainly be very great." The campaign based on this appeal, a translation of which we have briefly quoted from and summarized, was to end on April 30, 1932.

Other information shows that the results of this appeal are not all that it assumed possible and desirable. A Sino-Japanese Fellowship group, in existence before the above effort was started, decided to undertake relief work. The Japanese Christians secured a supply of food. This turned out to be army biscuits taken from the Chinese army along with other military supplies. However, when pictures based on this relief work showed Japanese and Chinese handing out Japanese charity to wretched Chinese crowds continuation of this laudable attempt at cooperation became impossible. In one city Japanese Christians called in a group of Chinese pastors. The Japanese delegation proposed the organization of a joint council, with a name chosen by themselves and insisted on a photograph of the joint meeting—all without success. The pastors were also urged to accept Y.400 as contributions for their churches. This they declined to do. They did, however, finally accept this gift for general

relief work. The foreign leader of another Christian organization has been approached ten times since September 18, 1931, by Japanese Christians offering financial help to the organization. In each case the help was declined. Thus these Japanese Christian overtures find difficult going.

In another city joint meetings of the workers of two Christian organizations—Japanese and Chinese—were held. At the first meeting the voice of Japanese liberals was in the ascendancy. The Chinese answered them in a similar strain. Later following up this meeting *Dairen Young Men*, a Japanese Christian periodical, contained an article criticising the Japanese military. The police got busy. The next meeting took quite a different tone. The joint meetings then ended.

CHRISTIAN YOUTH AND SINO-JAPANESE CRISIS

Like a silver thread there has been woven through the dark events of recent months in the Far East the statements of these who have caught the significance of unconquerable good-will for all crises in human relationships. The young men who have commandeered trains and commanded generals have often been on the front pages of the press to the exclusion of others whose insight has led to less dramatic but more searching attempts at solution of the problems confronting Japan and China.

As examples of these quest efforts, below are given quotations from statements prepared by Chinese and by Japanese Christian youth. In the first instance, the Foochow Christian Student Union in a conference November, 1931, set forth their position in a statement which was sent to a Christian student leader in Tokyo. In this conference were representatives from fifteen middle schools and colleges. The statement received in reply from Tokyo was signed by 227 students from various schools in that city. The gist of the two statements is given below.

I. Foochow Christian Student Union to Christian students in Japan: "Our country has unfortunately during recent years met disasters of many kinds, and is at this moment in the grip of a flood that covers many provinces. Kind-hearted people, here and abroad, are exerting themselves to the utmost to relieve the severe suffering. It was entirely unexpected that at such a time your country should occupy China's northeastern provinces by force..... This action not only increases the weight of misery here but endangers the peace of China and Japan, and of the whole world.

"It is three months since the outbreak of these events, and the situation grows daily more serious. Contrary to expectation, in spite of the attempt of our Government to maintain the peace of eastern Asia, those responsible for military affairs in your country seem to have no intention to evacuate your soldiers, but actually increase them day by day. There can be but one outcome to such actions; war will inevitably arise and will involve many others besides our two countries. The resulting bloodshed and loss of life will be truly terrible! Shall we see the tragedy of a Great War in Eastern Asia?

"We Christians who are under the flag of universal love should so much the more with united effort stand for righteousness regardless of national boundaries. We must oppose war so that love for mankind and the peace of the world may be realized. In a meeting held on November 21 we discussed at length what attitudes we Christian students should take in this situation. It seemed to us, after earnest consideration and prayer, that we should support the movement for non-cooperation with Japan so that your militarists may be awakened from their dreams. This movement is based on Christian love and is for the purpose of opposing cruel war. We feel it must continue until such time as we reach a fundamental solution of the problem between Japan and China. We earnestly hope you, our fellow followers of Christ, will endeavor

with us to overthrow imperialism of all kinds and to help establish freedom, equality and love."

The reply from the students in Tokyo, forwarded by Mr. T. T. Brumbaugh of the Wesley Foundation, is addressed to the Christian students of China, but was written in reply to the above communication. It reads as follows:

"We deem it an honor to have this opportunity to write a letter to you. You have been very kind in stating so frankly your views about present Sino-Japanese relations. It is our privilege and responsibility to reply to you. We are very sorry that we cannot altogether accept your opinions in this regard, but it is indeed deplorable that the Japanese and Chinese, who should be the most intimate of friends in the Orient, should come to have such troubles as we now face in your country.

"The thing of first importance in the present difficulty is to know the cause, that it may be removed. As Lord Lytton has said, "Arbitration does not settle a dispute, but if a dispute between nations is to be settled permanently it is necessary to remove the causes of the difficulty."

"You do not refer in your communication to the anti-foreign and anti-Japanese sentiment which has so remarkably increased these past years in your country; but this is one of the chief causes of the present trouble. We are, in fact well jnformed that anti-Japanese sentiment is even taught to children thru the text-books of the schools in China. To this may be added another factor making for ill relations between your country and others, namely, the political disorder in certain parts of China, and the irresponsibility and injustice arising therein. We regret very much to have to speak thus plainly and rudely, but these are facts which must be faced.

"Nevertheless, even though we believe the recent military actions of our government and armies in China are the result of these anti-Japanese movements, we as Christian students in Japan very much regret the situation. We know too well how terrible is war, and what an evil is the shedding of blood. We, along with the idealistic youth of all the world, are sick and tired of war.

"Of course, we are loyal to our country, but we also bear in mind that we are fellow-members of Society, the Universal Brotherhood and we must love one another. Fundamentally the only means of settling this and all other international problems is through the cooperation of each of us with all the others, not only in politics but from the more elemental point of view of economics. We Christian students know that religion without a just and fair economic foundation is only illusion. From this viewpoint we are convinced that we must all throw away our narrow national policies and seek to foster international friendship and cooperation.

"Although our nationals are now engaged in conflict, for the outbreak of which we students are not responsible, yet we Christian students of Japan desire to do our utmost to realize a just and fair solution of all these international difficulties, and whatever the future may hold for us, we assure you, our Christian friends in China, that we shall not forget that the ties of Christian brotherhood should be stronger than national interests. In the spirit of Christ we also assure you that the day will come when we can meet together to discuss and to solve all our problems in friendly and peaceful fashion. We believe you also are doing the right thing in opposing the plans of the militarists of your country. May the day soon come when we Christians in China and Japan, with the courage of Christ, seek solutions of our problems through heart to heart talks rather than by sword and cannon." March 1, 1932.

It is proposed to bring individual students in China and Japan into personal correspondence on the basis of the above two communications. Such a plan does not lend itself to headline treatment, but it seems to be one way of "inchin' along" toward a better day. E. M. Stowe.

FAMINE RELIEF AND PREVENTION

Between 1928 and 1931 the International Famine Relief Commission completed a large number of significant prevention and relief projects. Several of these were engineering achievements of outstanding value. Quite notable, also, is the cooperation between government officials and the Commission which characterized these efforts to reduce the menace of famine in China.

The Saratsi Irrigation Project in *Suiyuan* includes one main canal of 42 miles in length with fourteen lateral canals, totalling 145 miles. This system distributes water over 250,000 acres. It cost approximately $750,000 silver of which the Suiyuan Government supplied $300,000. The Commission is to receive back its investment as water rates are collected. The Government also contributed in other indirect ways. Furthermore 3600 soldiers worked at canal excavation at the usual nominal rate of pay. In addition to the benefits accruing to the 50,000 half-starved farmers already in this area it will permit colonization by about another 450,000. It will also prevent the repetition of a famine such as that of 1928-29.

In *Shensi* thousands of refugees were put to work on highway improvement, $200,00 silver was expended in this way. In December, 1930, the Wei Pei Irrigation Project was started. It was to be completed this spring. The cost was estimated at $1,000,000 silver. Of this the Shensi Government agreed to pay for the distribution system, costing $400,000. The cement for dam, bridges, culverts, amounting to nearly $100,000, was the gift of the Hui Pei Philanthropic Group. This project will irrigate 90,000 acres of farm land. Three small irrigation projects, costing $36,000, were undertaken in North Shensi also.

In *Kansu* the drought famine of 1928-30 was very disastrous. Both starvation and typhus were rampant. In the springs of 1929 and 1930 the Commission sent a limited staff and funds there to employ destitute farmers. Seven hundred miles of cart roads was widened. $500,000 silver was expended in wages. Most of this road work was done in the Lanchow region south of the Yellow River. Local officials cooperated with materials, assistance in bridge building and powder for blasting. In the spring of 1931, $350,000 was set aside as a gift from China Famine Relief Inc. of New York to help make a motor road from Sian to Lanchow. This road will be 450 miles long. It will be completed in about a year.

In *Jehol* the Commission expended $9,000 silver in rebuilding part of the motor road 95 miles in length; cart roads totalling 70 miles were also repaired.

The Commission took up a well-digging project on an extensive scale in *Hopei*. $200,000 was expended in building about 2,000 wells. These were dug on a loan basis the loans to be repaired in five years. A study of wells in use in Tinghsien outside the villages was also made. There were found to be 40,000 or one for every ten people served thereby.

In *Shansi* a motor road 45 miles long was rebuilt and extended eight miles at a cost of $22,000.

Well-digging was an important part of the work done in *Shantung* also. Eleven hundred and twenty-five wells were built in the northern section of the province. They were built also on a loan basis for the farmers. Two river training jobs along the Wei Ho and Grand Canal were completed at a cost of $32,000. These protect the Lintsing region in times of freshets. Road repair work was carried on in Ichow, Tungchang and Chaochang and elsewhere. This cost $45,000 nearly all of which went into wages.

In *Kiangsi* the Commission undertook the metalling of ten miles of motor road at a cost of $75,000.

In *Yunnan* the Commission cooperated with the Provincial Government in improving the motor road built for famine relief purposes in 1927. $34,000 was also put into bridge and paving improvements.

HEALTH EDUCATION IN WEST CHINA

Believing that many readers of the *Chinese Recorder* are interested in the work being done in Health Education in this far western province of Szechuan, we are quoting from the report of the first meeting of this organisation for the year 1932.

Dr. Wallace Crawford, M.D., C.M., D.P.H. of the United Church of Canada, on his return from furlough in 1929 was appointed part time to the Council on Health Education. During the past three years, as Director of this Council, he has been able to organise and promote a real, live and going concern. He has, however, been very much handicapped by a small budget and insufficient staff.

The purpose of the West China Council on Health Education, is to conserve and promote health in China, primarily through the constituencies of its participating organisations. These organisations are the missions and churches, the West China Union University, and the Young Men's and Young Women's Associations.

The activities of the Council on Health Education are carried on under the following headings. 1. Translation work. 2. Publicity, by means of popular articles in the daily press as well as mission and church magazines. 3. Campaigns; lectures in mission schools, government schools, churches and hospitals. 4. By the publication of tracts, posters and books. 5. Welfare work; baby clinics and physical examination of school children. 6. Research work. 7. Smallpox eradication. 8. Health demonstration areas.

I will quote from the third annual report of this organisation to give you an idea of what has been done along some of these lines.

"The publicity work which we have done through the daily press has been accomplished through the Local Board of Health which has had articles printed in the papers on our suggestion. The church papers have been supplied with articles for every issue.

"Campaigns were staged during the year in a number of places. One of the most interesting was at Hanchow where we were the guests of General Chen. We used our health exhibit and motion pictures with good effect. Some ten thousand people saw the motion pictures and it is estimated that over a hundred thousand saw the exhibit. General Chen purchased eighty-five dollars worth of our materials to continue a permanent exhibit, based on what we took to Hangchow.

"The total tract publication for the year was six hundred thousand. Of this number we sold over four hundred thousand. Our tracts are gaining in popularity and we hope to be able to keep on putting out about one tract each month for the year. Up to date we have issued twenty-three tracts.

"During the year we have had the pleasure of helping in opening a Baby Welfare Clinic at Peng Hsien. In Chengtu a splendid Baby Welfare Clinic has been operated at Si Shen Tsī church with good results. We hope that during 1932 we may be able to open at least two more such clinics.

"The Municipal Health Bureau opened some fifteen vaccination centres. We acted in an advisory capacity and also prepared some of the literature and posters. We hope to see more done this coming year in smallpox eradication.

"Our work with the Municipal Bureau of Health was progressing very favorably when there was a change in the Municipal Government and our work was stopped for several months. However, we are glad to say that the new Mayor of the city is very favorable and we look forward to even better co-operation with him in 1932. The former Board of Advisers has been re-appointed and has had an opening meeting."

Work and Workers

Rescuing Slave Girls:—Announcements was issued on October 4, 1931 appealing for the support of and declaring the aim of "The Society for the Relief of Slave Girls." The initiator of this much-needed effort is Mr. Chang Sheng Tsai, a graduate of Fukien Christian University. He started journalistic work in Amoy about five years ago. The announcement pleads earnestly for the support of "Elders, Brothers and Sisters" against this strongly entrenched social evil. The Society has established an asylum for slave girls where they may flee for refuge. For financial support it is dependent upon voluntary subscribitions.

Mr. G. Findlay Andrew Returns to China:—Mr. Andrews has just returned from a year spent in the United States and Great Britain. In the United States he met the Board of Directors of China Famine Relief, Inc., New York. Under the leadership of Major Lively he lectured in numerous cities. One lecture was given to the Chinese United Benevolent Society in New York. The audience was composed mainly of delegates to the annual Convention of the Tangs. This lecture was given in Mandarin. In Edinburgh he met a special gathering in the Council Chambers presided over by the Chief Magistrate for the purpose of presenting famine relief in China. After a visit to Shensi and Kansu to inspect projects of the China International Famine Relief Commission he went to Hankow when he will work for the National Flood Relief Commission.

Solving The School Registration Problem:—The China Inland Mission does not register its schools inasmuch as it desires to continue the teaching of the Bible and religion therein. At Yangchow it looked as though the Girls' Boarding School would have to close. The Mayor was, in a sense, bound either to register or close it. But he and many others valued it so highly that no one wanted it closed. Finally it was officially suggested that the Chinese name be foregone as that made it a Chinese school and in duty bound to register. The name was, therefore, changed to "C.I.M. Home School." This relieved the situation. In Yunnanfu there was a somewhat similar experience with the Blind Girls' School. Two of the blind girls went to see the Mayor. He suggested that the name be changed to "Blind Girls' Industrial Home." This was done and this school was also able to continue. *China's Millions*, April, 1932, page 75.

China-Canada Good-Will Scholarship:—An effort is being made to found a China-Canada Good-will Scholarship for a Chinese student. The student chosen will be one engaged in theological study with some experience in international good-will service. While taking advantage of the scholarship it is hoped the student would do some service in the interest of international good-will in churches in Canada and perhaps also in the United States. He must have had at least two years of college work or its equivalent. It is hoped his studies in Canada will fit him further for social and religious work as well as increase his ability to promote international good-will. The Chinese student chosen must himself provide funds equal to what he would spend if he continued studying in China. In addition it is anticipated that the scholarship will cost $1,000 silver. Those interested may send their pledge to S. Lautenschlager, Cheeloo University, Tsinan, Shantung.

Roman Catholic Work in China:—*Fides Service*, March 24, 1932 contains some statistics with regards to the work of Roman Catholics in China in the year 1930-31. During this year the ecclesiastical divisions increased from 97 to 107. At its close fourteen territories were under the jurisdiction of Chinese bishops. In the same period the number of foreign missionaries went from 2,092 to 2,176, and the number of Chinese priests went from 1,446 to 1,504: other workers increased in like proportion. In the three grades of seminaries, preparatory, minor and major, the seminarians increased from 4229 to 5719 a growth of about 37 percent. There were recorded 48,974 adult conversions. The total number of Catholics at the end of the year

was 2,530,843, an increase of 40,451 over the previous year. On March 31, it was announced, in the same publication, that two Chinese priests were asked by the Director of Education in Kweiyang, Kweichow, to serve on the Board of Examiners at the final examinations in the public schools.

Flood Relief:—The Rehabilitation Committee has been greatly helped by the personal representatives of Sir John Hope Simpson, Mr. Rewi Alley up to March 8 and, since then, Mr. G. Findlay Andrew, F.R.G.S., O.B.E. Mr. Andrew is mainly responsible for the following memorandum as to work on the dykes up to date, (March 31):—

"In the five engineering districts which cover the main dykes on the Yangtsze from Kiukiang to Shasi, and on the Han from Hankow to Shayang, there are now about 200,000 men, women and children at work. All sorts of difficulties and dangers have had to be met in connection with the transport of wheat and flour, and we have also had to conduct very delicate negotiations with the Soviets as well as with the National Government in order to make work at all possible in certain districts. Several parties have been kidnapped and carried off bodily, but in all instances they were released—with the exception of one man who was killed as the result of a private quarrel. Breaks are being mended and dykes in many places widened, heightened and strengthened. Where the work is done by local flood sufferers it is better done, because they appreciate the fact that they will be the first to suffer from shoddy work. Oversight must be far more keen where laborers come from a distance. For districts where transport is very difficult, wheat has to be sold and wages paid in cash. Contrary to expectations, the price of flour and grain under these conditions has not slumped. The price of food is high, but apparently not much higher than would have been anticipated without the flood." *Newsletter*, Hankow, March-April, 1932.

How Another Christian Disappeared in Shanghai:—Mr. D. C. Tsao was Vice-Principal of Soochow University Second Middle School. At about 9:30 on Sunday morning, January 31, 1932, he went to the entrance of the school, located within the International Settlement, to call a servant and there was forcibly seized by Japanese bluejackets and plainclothes men. This seizure was observed by Rev. M. T. Chow and Chang Chung Loong an employee of Allen Memorial Church which is right opposite the school. Careful enquiry has been made by a Committee of the Soochow University Board of Trustees consisting of Bishop Kern, Dr. J. W. Cline, Dr. J. C. Hawk and Rev. S. R. Anderson. But no trace of Mr. Tsao has come to light. These facts are carefully set forth in the *Shanghai Evening Post and Mercury*, Friday, April 22, 1932. Two Lieut.-Commanders of the Japanese Imperial Navy admitted that between the dates of January 28 and February 6 no records of the arrests, trials or executions of the prisoners taken were kept. No one in authority knows what naval guards were on the road concerned on the date Mr. Tsao disappeared. It was stated, also, that Bluejackets had strict orders not to take the law into their own hands. The existing confusion was given as an explanation of the lack of records. The Committee finally concluded that Vice-Principal Tsao was "killed by the Japanese Naval Authorities or Japanese plainclothes men, without any record of trial or execution."

Mass Education Training:—"In Wusih they have a training school to prepare students to go out into the country districts to do the same sort of mass education that they are doing in the central school. Each hsien sends two students to the school. The training is along two lines, theoretical, in a course of lectures, and practical. The latter is of two kinds. First the students visit the experimental work already started by the teachers in the model village, then, during the last two years of training each student must actually go to some village in the neighbourhood and start mass education work of some kind, either in a tea-house, or by means of a thousand-character school, or by doing something to help the village in hygiene, social work or political organization and training.

Graduation is dependent upon the kind of work which has been done in the experimental village.

"The best evidence in favour of the Wusih People's School is the teachers' Model Village. This village has 127 families, numbering about 800 people, and owning 300 acres of land. This was a comparatively low grade village. Within five years forty per cent of the total population, including old and young, were able to read. Even more remarkable than this is the public spirit that has been developed. Training for citizenship has gone far ahead of the educational work. A Village Improvement Committee has been started. A road has been built from the village to the city, those who are able to work giving their services, those who cannot work paying the equivalent of a man's labour, about $9. The Committee sent a request to the Post Office to establish a branch office in the village. From it gambling and smoking have entirely disappeared. The silk industry, which five years ago brought in $1,800, now, since the introduction of new methods and silkworms, brings in an annual income of over $6,000. During the last three years 500 persons have deposited twenty cents now and then from their wages; amounting to a total of $200 each. The village can now start any new economic interest without borrowing money from outside, as was necessary four or five years ago. They have their own recreation clubs, and family conditions are cleaner and more hygienic than in the surrounding villages." *Cheeloo Bulletin*, April 30, 1932.

Some Fruits of Mission Reorganization:—The United Christian Mission, with headquarters in Nanking, Kiangsu, recently surveyed its work with a view to checking up on the results of reorganization initiated in 1921 and the change since then from a somewhat extensive to a more intensive program of work. The survey showed that the intensive policy had really meant an increase of service. This was somewhat less evident in the evangelistic than in other departments of work. Even there, however, there was gain. As compared with 1921 the number of Chinese evangelistic workers was the same. The number of churches, however, had been decreased 25 percent but the number of baptisms in 1931 was about two and a half times higher than in 1921 and the number of church members at the end of this ten-year period was slightly over 27 percent more than at its beginning. During this ten years the number of primary schools dropped from thirty-nine to eighteen. More than half had thus been closed. Nevertheless in the same period the number of school buildings had somewhat more than doubled, the number of teachers increased forty percent and the number of pupils was about twenty-eight percent more. Of the three hospitals one had been closed, the number of missionary doctors increased from five to six, missionary nurses decreased from four to three and the number of medical assistants had dropped from seventeen to nine, a decrease of about thirty percent in staff. Nevertheless the number of inpatients served had increased over three times and the number of out-patients over four times. In addition the end of this ten-year period saw two new nurses' training schools in existence with thirty-six nurses in training. As compared with 1921 the number of missionaries had dropped from sixty-six to forty-one. All this increased service developed, too, during a period when heavy losses were incurred owing to military operations and Communist opposition. Concentration brought, therefore, increased service. Furthermore between the years 1926 and 1931 receipts from home sources decreased by about seven percent in spite of the fact that during these years missionary salaries were part of the time paid in gold which materially increased the amount of silver recorded as a result of the high rate of exchange. During the same period, however, receipts from "other sources," schools, hospitals and other contributions, increased slightly over fifty-four percent. Certainly in the case of this mission a decrease in the units of work meant an increase in actual service. We wonder whether any other missions have studied their work in this same way. If so we should be glad to pass on their findings. Such furnish encouraging illustrations of growth in service and

self-support and indicate how Christian work in China is becoming more indigenous.

Bombs and Churches:—The following brief report of how the "war" in Shanghai damaged some of the church and other buildings connected with the work of the American Church Mission in Shanghai has just come to hand. "The Church of Our Saviour, Dixwell Road, though in a dangerous position, was only slightly damaged: windows were shattered and some benches broken. When the Japanese officers learned that the school adjoining, which was noted for its chauvinism, was not a church institution, they became polite and gave every possible protection. It was long thought that St. Paul's Church Paoshung Road, Chapei, had been shot to pieces and burned, but, as by a miracle, it is still standing and so is the parsonage. The parish school, however, was gutted by fire and only the shell remains. There are two large holes in the roof of the church made by bursting shells and almost all the windows are broken. Similarly, St. James' Church, Woosung, is still standing though the neighborhood is all in ruins, but the damage is more considerable. There are several holes in the walls and the roof is full of impromptu skylights. Yet it can be repaired and will not have to be entirely rebuilt. St. Paul's Church, Kiangwan, is quite a different story. A new church building had been erected in 1924, costing all together something more than $10,000, almost all of which sum had been raised by the Chinese Christians themselves. It seated more than 250 people; men on one side and the women on the other. But now there is nothing there but a great hole in the ground with debris scatered around. The bell tower has toppled over and is leaning against the wall of a neighbor's house. The lich-gate is lying on the bank of the creek. Evidently a high-explosive bomb was dropped on it from an airplane. Speaking about it to the missionary in charge, the Japanese admiral expressed regret at the destruction but declared that it had been necessary as Chinese soldiers were occupying it. The greatest loss to the Church, however, is the general impoverishment of the Christian community along with their non-Christian neighbors. Very few of our Christians have been killed. The intelligence and calmness which their faith fostered, by the grace of God, brought many of them unharmed through great dangers."

M. T. THROOP.

—=o=—

Notes on Contributors

Dr. Lewis S. C. Smythe is a missionary of the United Christian Missionary Society. He arrived in China in 1928. He is on the staff of Nanking University.

Mr. D. E. Hoste is Director of the China Inland Mission. He arrived in China in 1884.

Mr. W. O. Williams, Jr. is on the staff of Soochow University. He arrived in China in 1930.

Miss Nettie Mabelle Senger, A.B., B.D., is a member of the Church of the Brethren Mission. She has been in China twenty-four years engaged in evangelistic work in and around Liaochow, Shansi.

Rev. F. Olin Stockwell is a District Missionary of the Methodist Episcopal Church. He is located in Mintsing, via Foochow, Fukien, China.

Miss Kate L. Ogborn is a missionary of the Methodist Episcopal Mission, North, located in Wuhu, Anhwei. She arrived in China in 1891.

Rev. D. C. Graham, A.M., B.D., Ph.D., is a missionary of the American Baptist Foreign Missionary Society. He arrived in China in 1911. His station is Suifu, Szechuan. He is at present studying in the United States.